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# The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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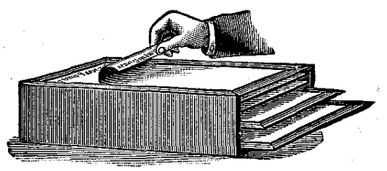

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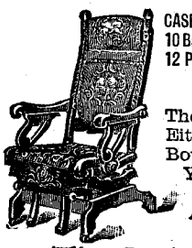

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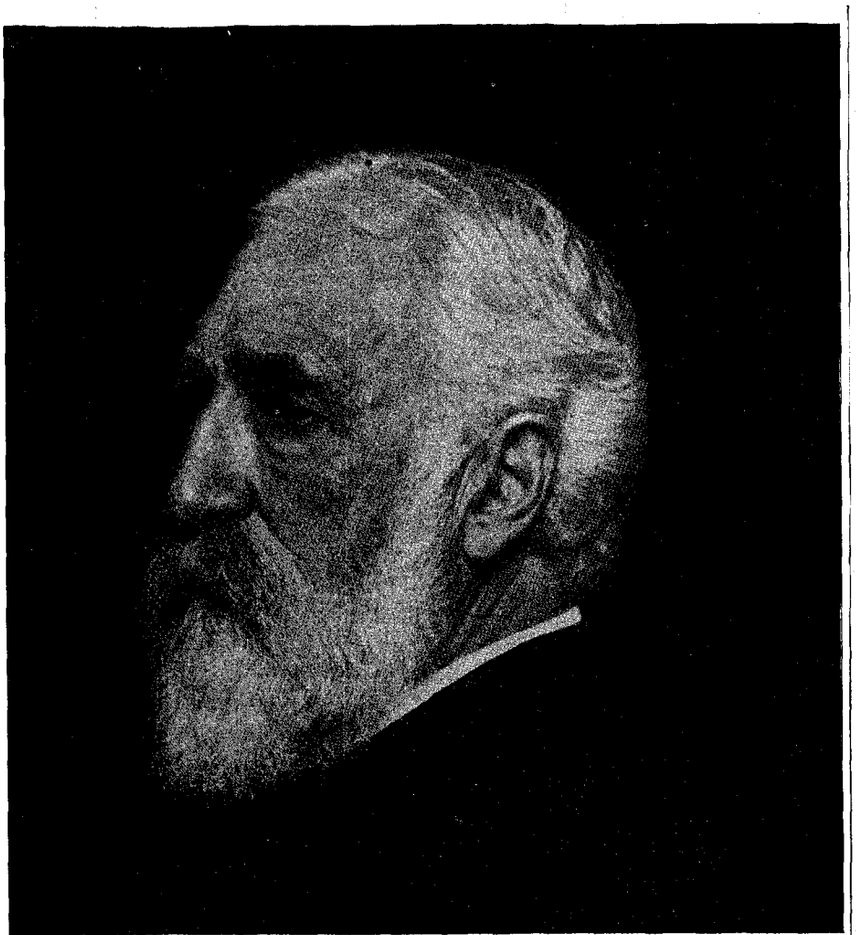

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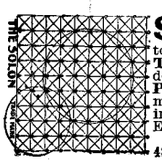

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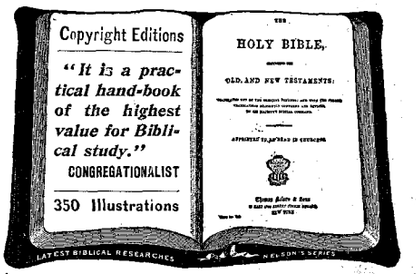


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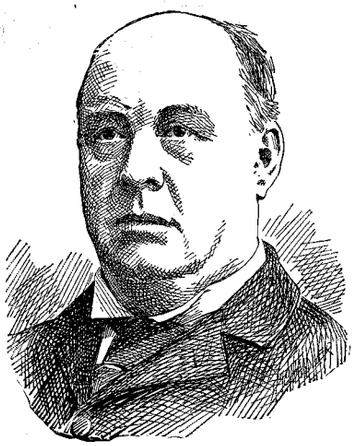

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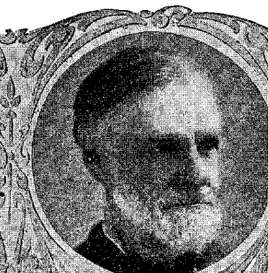
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# The Literary Digest

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## TOPICS OF THE DAY.

### IS THE POWER OF THE PRESS WANING?

DURING the recent municipal campaign in Greater New York THE LITERARY DIGEST pointed out the overwhelming preponderance of newspaper opposition to Tammany throughout the boundaries of the consolidated city. Tammany's signal victory despite that fact has led to a renewed discussion of the influence of the press, more particularly of the daily newspapers, which, it will be remembered, have within recent years suffered similar defeat in San Francisco, Detroit, and Chicago.

**Loss of Olden Virtues.**—"To our mind the reason the great papers generally, and the great papers of New York especially, have lost their influence is that they lie too much. This is blunt, but it expresses the idea with exactitude. The metropolitan papers as a rule can not influence the voters because the voters as a rule have learned not to believe what they say. This result is due to two things—impersonal journalism and the development of these papers into great commercial machines.

"There was a time, as *The Evening Post* says, when 'no one knew where the Republican Party stood or ought to stand without hearing from the New York *Tribune*.' Why was that? Because the people knew that the New York *Tribune* was the brain and conscience of Horace Greeley, and that Horace Greeley was an honest man. They trusted his paper because they trusted him. So with Raymond, so with George Jones, so with Samuel Bowles. So with other mighty men of the earlier press. It was not what their papers said that moved the public—it was what they said. And they had integrity that was proved and reputations that they must sustain.

"But now we have the much-vaunted 'impersonal journalism.' The men on a metropolitan paper are swallowed up in its mighty machinery. They live and die unknown. They have no personal responsibility, no reputations that can be lost by any utterance, however despicable, which comes from their paper. The owner of the property, frequently an absentee, wants to make money out of it. He gives his orders and his subordinates write so as to suit his pocket—often with entire unscrupulousness. Their pens, not their consciences, are paid for. They can not be squeamish or they lose their jobs. Thus the great daily becomes a mere commercial enterprise, the measure of whose success is not high and good repute, but dividends.

"As the people are advancing as steadily in education and perception as these great dailies are in irresponsibility and in veracity, it is not to be marveled at that a sneer or a smile greets the prodigious fulminations that come from them. They are discredited and discounted. The indifference of the voters to the preachings of these papers during the recent municipal campaign is the natural result of a series of false teachings and false prophesying. A man who read the New York papers during the Presidential contest last year would be entirely justified in disbelieving nine tenths of them this year. Their record then will perhaps never be surpassed for unfairness, unscrupulousness, and desperate mendacity. The bank accounts of the owners, or the owners of the owners, fixed their policy, and the sufferings of the millions they claimed to represent were unregarded. The millions seem to have found this out.

"The disrepute which so many journals have earned for themselves has to some degree affected the general reputation of the press; yet it can be said that the honest, bold, thoughtful, logical, and truthful newspaper, responsibly directed, has very nearly as much influence now as it had a generation ago. It can not lead men blindfold, of course, for they are better informed and more critical than they used to be; but it has an influence proportioned to the merits of its arguments and the integrity and credibility of its recognized head. If the New York newspapers want to regain their olden influence they should cultivate the olden virtues from which they have so largely lapsed."—*The State, Columbia, S. C.*

**Causes for Declining Influence.**—"When one comes to discuss the causes of this decline in influence, they seem patent enough. Fifteen years ago it was discovered by some clever speculators that there was a great deal of money to be made in journalism by newspapers of the type introduced by the late James Gordon Bennett, which made no pretense of earnestness, which printed everything that people would be likely to read, without regard to private feelings, or accuracy, or importance, and which, above all things, startled people, no matter how, by invention, by headlines, or pictures. Their success had a gradually increasing effect on the older and more serious papers. It diffused through the whole newspaper world the idea that if you wished to increase your circulation you must do it, not by improving the quality of your matter, but by greater triviality, more personal gossip, more attention to the amusements of the community, less to its morals, or religion, or politics; more weddings, dances, lunches, engagements, more scandals, crimes, offenses, and more queer things generally.

"Every paper seemed to feel this in a greater or less degree. All 'new features' were sure to be something childish or silly. At last there appeared on the scene papers containing nothing but a hodgepodge of pictures, sensations, lies, inventions, bogus interviews, ridicule of all the decencies and respectabilities of human existence, which in appearance and matter would seem intended simply for a lunatic asylum, or a school of ill-taught boys. The notion that such papers are meant for sane adults would in most countries seem incredible. The most extraordinary part of the decline was the appearance of one paper which struck out the novel line of abusing and ridiculing everybody whom the community considered good or respectable, highly eulogizing the persons whom the community considered criminal or depraved, and treating most of the subjects which the community considered serious as good jokes and fit subjects for ridicule. The success of this was very great for twenty-five years. The

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paper circulated among thousands of people passing for grave and decent, who enjoyed its paradoxes and its satire, and found its indifference to truth amusing; and the editor was invited to at least one university to lecture to the students on 'journalism,' and preserved until his death, among large numbers, a reputation for wit, scholarship, and general editorial 'greatness.' A generation grew up under his influence which naturally learned to doubt the value of everything but money, the sincerity of all reformers, the genuineness of all morality, and the utility of patriotism for anything but war.

"The phenomena we are describing appeared most prominently in New York, but in some degree in every city. During the campaign of last year for sound money, the newspaper of largest circulation in New England expressed no opinion on one side or the other, but occupied itself during the canvass solely with crimes, scandals, sensations, pictures, and small gossip. That the press should after fifteen years of this movement, after a generation had become accustomed to look to it for fun and amusement, and hardly at all for conviction, or persuasion, or discussion, exert its old influence on opinion is hardly to be expected, and this old influence will not soon or easily be regained."—*The Evening Post, New York.*

**Hope in the Daily Press.**—"Every one connected with the business of making newspapers must be proud of the part played by the New York daily press in this [New York municipal] campaign for decency and efficiency. The newspapers were the most effective of all the instrumentalities employed that induced 168,000 voters to turn their backs upon their national parties and to vote for Mr. Low and Mr. George. The result of the election, instead of demonstrating that the newspapers had no influence in the campaign, shows that they were most powerful factors in the effort to secure good government, for it is mainly, as we have said, by reason of their exposures of the vices of Tammany and of the combination between Platt and Croker, and by their intelligent discussion of municipal issues, that this great body of citizens was brought together to vote for Low and George, despite the fact that the old organizations, to one or the other of which most of them belong, were directly and indirectly for Van Wyck. If the newspapers will keep up the good work in which they have enlisted, if they will continue to insist, as they have long insisted, on good government for the city, they will eventually bring about the triumph of the cause for which Mr. Low stood in the last election, and in doing that they will confer a benefit on every municipality in the country. So far, we owe to the newspapers most of what we have attained in municipal reform, and the country is likely to continue to be their debtor in this respect."—*Harper's Weekly, New York.*

**A Striking Journalistic Feat.**—"Never before was the power of newspapers in influencing public opinion demonstrated so strikingly as in our recent election. The Low vote was drummed up wholly by the newspapers, and it was a large vote. Without newspaper help, he would have made no show at the polls which would have been at all impressive.

"Moreover, he owed his strength at the election to a pure fiction of newspaper manufacture. Actually, there is no such thing as 'Plattism.' It is simply the usual methods of party organization which prevail in the country generally. They are substantially the same as those pursued by Thurlow Weed in the early history of the Republican Party in this State, and afterward by Roscoe Conkling. In particular, they bear a close resemblance to those of that consummate Democratic leader and manager, Samuel J. Tilden. All the same, New York newspapers succeeded in making a bogy of 'Plattism,' with which they frightened many thousands of otherwise sensible and intelligent citizens, including a very considerable part of the Republicans themselves.

"If that was not a striking journalistic feat, and if it did not demonstrate the power of newspapers over public opinion, where else can a more impressive be found? When newspapers can fool thus an enlightened community, how can it be said that their influence is declining?

"Tammany's success followed as a natural consequence of this newspaper humbug. Low's election was impossible, since the prevailing public spirit was opposed to the tone and theory of municipal government for which he stood, and this opposition was aggravated and intensified by his campaign and the persons and influences directing it. Because Tammany stood most squarely against the things the Low movement sought to accomplish, it was put in power by a great majority over him.

"That is all the lesson to be learned from our election, so far as the influence of newspapers is concerned. It showed that the number of people in New York who can be fooled by the newspapers is great, and that the newspapers who set about it methodically have great power to fool them."—*The Sun, New York.*

## FREE TRADE AND AN ERA OF PEACE.

THE nations of the world are vitally interested in the prospects of European war or peace, whichever it is to be. E. J. Dillon, the famous Irish member of the British Parliament, believes that the coming era is destined to be a period of European peace. The kind of war on hand, from his view-point, is economic, not martial. In the course of a twenty-page review of European conditions, under the caption "The New Political Era" (*Contemporary Review*, November), Mr. Dillon even ventures to treat free trade as a policy that may be more idolatrous than sensible. He says:

"But even a firm, energetic Government could effect but little in these days of 'peaceful warfare' without the peculiar weapons adapted to the times. And of these we have voluntarily and foolishly deprived ourselves. It sounds strange that the most commercial nation in the world should be the only one which is powerless to hinder or modify a deadly blow aimed at its trade by striking, or threatening to strike back, in return. Yet it is only too true. Just fancy what chance a McKinley or a Dingley tariff would have had of becoming law if our Government possessed the reasonable right of imposing corresponding duties on American imports into England, and of stipulating that the colonies should do likewise. Or imagine what a brisk trade could be done with Russia if it were in the power of our Government to conclude a special politico-commercial treaty with that empire; or how much nearer to the far-off ideal of Imperial Federation we should be, if the Colonial Secretary were free to treat with the colonies for the establishment of an inter-Britannic customs union.

"This, I am aware, is very dangerous ground. Free trade must still be worshiped with unabated fervor. Whatever else may be swept away, that must remain intact. Yet free trade is not one of the eternal truths, nor even one of the Thirty-nine Articles. It was adopted because, at the time, it was found to further the interests of the nation, and the moment it clashes with those interests it will be thrown overboard. In so far as it continues to supply us with cheap food and cheap raw materials it is still an enormous boon. But some of the other conditions which contributed to its adoption have become greatly modified, and call for a corresponding modification in the formula of free trade. It was based, for instance, on the supposition, true at the time, that our industrial and commercial activity was superior to all foreign competition. This is no longer the case to-day. On the contrary, we are rapidly losing profitable markets in which we once possessed a practical monopoly, and losing them mainly to Germany and Russia, whose industrial skill, commercial enterprise, and political tactics are making themselves painfully felt in ever larger circles of British labor. During the past nine months of the present year, for example, our export trade shows a falling-off in value to the extent of £4,675,000. The causes of this serious phenomenon can not unfortunately be identified with any mere passing events, the effects of which will wear off in a year or two. Neither can it be put down to a wave of universal depression, for Germany's foreign trade, and notably her exports, show a marked increase during that very same period. The conclusion is clear that Germany is ousting us out of markets which once were ours, thanks not merely to the admirable organization and enterprise of the people, but also to the direct help given them by their Government. Yet when the sugar trade of England or her colonies was annihilated by German or French government bounties, the British Government was powerless to parry the insidious blow by imposing an equivalent duty on that state-aided sugar and rescuing a flourishing trade from unmerited ruin.

"The notice given by Lord Salisbury to Germany and Belgium

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that our commercial treaty with those countries will become inoperative in 1898 is the one bright point in this monotonously dismal picture. Whether this measure is more than it seems, whether it will be followed up by other changes demanded by the new condition of things, it would be premature to discuss. But those who have the interests not only of the English people, but also of the British Empire, at heart sincerely hope that it may mark the beginning of a new and prosperous era in our commercial policy."

Mr. Dillon concludes his article as follows:

"To sum up, then, the new era is destined to be a period of European peace. A war between the Dual and the Triple Alliances is a contingency the improbability of which borders on the impossible. Russia having abandoned the defense of the gospel of monarchy by the grace of God in foreign countries; France having given up her schemes for the revision of the Treaty of Frankfort; and Austria-Hungary having come to an amicable understanding with the Government of the Czar, all the probable causes of a European war have lost their force. But the result can hardly be contemplated with pleasure by the statesmen who are responsible for the weal of the British Empire. For if the one negative proposition in which the great powers of the Continent are agreed be the paramount necessity of avoiding hostility among themselves, the one positive plan which they all cordially approve consists in the desirability of combining diplomatically against Great Britain. They have already tasted the fruits of these tactics and learnt that they are highly enjoyable, and they are now determined to cultivate them on a larger scale and under more favorable conditions. To the complete success of this scheme a powerful navy of the three great powers, France, Russia, and Germany, is needed. Hence the desire of Kaiser Wilhelm to increase the German navy with the least possible delay. One of the most widely circulated and carefully edited German weekly journals, touching upon this question, frankly says: 'The one-sided command of the sea by England must be put an end to, and in its place a diplomatic equilibrium of interests established.' This is German and continental policy in a nutshell.

"Our policy, if it is to be imperial as distinguished from insular and parochial, should consist in a strenuous effort to break up that combination by making a serious bid for the friendship of Russia, in a steady increase of our navy, in a new commercial policy based upon a retaliatory tariff system, and, if possible, in an inter-British customs union. If these schemes turn out to be impracticable, and our Foreign Office remains incorrigible, we shall have to console ourselves with the reflection that it is impossible to fight against fate."

SECRETARY GAGE: "Now, Mr. Dingley, I'll entertain Congress for a while." —*The Record, Chicago.*

## BOYCOTT AND BLACK LIST.

TESTS of the rights of labor before the courts resulted last month in a decision, by two out of three judges of the United States court of appeals, ninth district, that the boycott is illegal, and an award by a Chicago jury of about $22,000 damages for blacklisting. Judge Caldwell dissented from his colleagues in the boycott case, maintaining the legality of a peaceful boycott as a weapon of self-defense, and distinguishing between lawful and unlawful conspiracy, by reasoning not dissimilar to that of Judge Holmes and the chief justice of the supreme court of Massachusetts, who last year dissented from their associates in upholding the right of strikers to establish pickets where a strike is in progress [see THE LITERARY DIGEST, November 7, 1896]. Majority opinions of the lower courts, we believe, have uniformly held the boycott to be unlawful. The blacklisting case will undoubtedly go to the higher courts, since scores of similar suits growing out of the railway strike of 1894 depend upon the outcome. In the only American case so far as we are aware—that of a conductor employed on the St. Johns and Indian River Railroad—the federal judge sustained a verdict awarding damages for blacklisting. It is worthy of note, as indicating the formative condition of judicial opinion on the confusing labor issues created by changing industrial conditions, that an English jury was instructed by Justice Hawkins last year to the effect that organized workmen had a right to prepare and publish a black list of non-union employers and employees for their protection so long as they did not act maliciously.

**Decision and Dissent on the Boycott.**—"The boycott, as a general proposition, is a weapon at once un-American, unjust, and impolitic. It is an importation of pernicious growth, and it would be both wise and patriotic to eradicate it as a means of correcting abuses and adjusting those labor and other differences in which it is so frequently called into action. Everybody knows that it is illegal, and the decision of the United States court, delivered at St. Louis on Saturday, added little or no force to a condition of things already almost universally accepted.

"The Oxley Stave Company of Kansas City, Kans., introduced as a part of its plant a device or machine for hooping barrels. Its operation threw a number of men out of employment, causing the Coopers' Union and trades-assembly of Kansas City to petition the Stave Company for the withdrawal of the machines. The request was refused, whereupon the trades-assembly vigorously applied the boycott against the product of the factory. In defense the company sought and secured an injunction restraining the trades-assembly from interfering with it in the use of the objectionable machines, and upon appeal the case went to the United States circuit court, where a majority of the judges sustained the injunction.

"Judges Sanborn and Thayer voiced the ruling of the court by declaring that the trades-assembly 'had no right to form a conspiracy to deprive the plaintiff of its privilege to manage its own business. If such a thing were lawful any combination may be organized for the purpose of preventing the use of typesetting-machines, presses, harvesters, threshers, and thousands of other useful inventions.' All of which is legal truth, but the trouble is it does not go far enough. It only presents one side. It remained for the dissenting jurist, Judge Caldwell, to present the other. Here is a synopsis of Judge Caldwell's deductions:

"'All capital asks to increase its power by combination, and to that end assumes the form of corporations and trusts. Many of these combinations are on a gigantic scale. They are formed solely for pecuniary profit. They defy all social restraints that would have a tendency to lessen their dividends. The struggle is constant between the laborer, whose labor produces the dividends, and those who enjoy them. Sometimes the struggle reaches the point of open rupture. When it does, the only weapon of defense the laborer can appeal to is the strike or the boycott, or both. These weapons they have an undoubted right to use so long as they use them in a peaceable and orderly manner. This is the only lawful limitation upon their use. That limitation is fundamental and must be observed. It was observed in the case at bar to its fullest extent. If these weapons are withheld from them, then indeed are they left naked to their enemies.'

"The position of Judge Caldwell is a bold one, and withal the

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most liberal judicial utterance toward the cause of labor of recent times."—*The Post, Houston, Tex*

**The Right of Boycott.**—"To our mind the position of the dissenting judge is so obviously sound that its mere statement is a demonstration. No court can prevent a free American citizen from carrying his custom where he pleases, or refusing it to whom he pleases, and that is all there is about a boycott. If one may refuse to trade with an obnoxious party, all may refuse, and no one can demand a justification of the motive of the refusal. The morality of the action does not come within the jurisdiction of the courts, neither does the wisdom of it, nor its effect upon the public welfare. In the use of his own labor, his own money, his own trade, always providing he is guilty of neither fraud nor violence, every citizen is his own judge of last resort of his own interest, the public interest and of morals, until he may be declared mentally incompetent to manage his own affairs and placed in charge of a guardian. It is true the courts have attempted to distinguish between the act of a single person and the act of several, and the latter has been called 'conspiracy.' There can be no illegality in a 'conspircay' to do a legal thing. Unless each member of a union can be restrained from individual action on his own individual judgment, every member may take similar action. If every member may act individually, they may all act by agreement. It is impossible that this decision can stand the test of the court of last resort. If it should, then for the first time in the history of the country the recent cry of demagogs that the courts are against the common people will have become true."—*The News, Detroit.*

**Wrong and Injustice.**—"The boycott is wrong. It is just as wrong as it would be for employers to combine against certain laborers and declare that they shall have no employment except by a certain firm and on that firm's own conditions. The strike is legitimate, where it does not violate a contract, for no man is bound to serve a particular employer unless he chooses to be so bound; but the striker has no moral or legal right to dictate as to who shall take his place or what his substitute's wages shall be. It is the inherent right of every American citizen to do business in his own way, so long as he does not violate the laws. Of these rights the laborer has many, but the employer also has some. It is not only unjust, but it is illegal, for a combination of men to proceed to ruin an employer because that employer may not choose to hire certain laborers at their own price. . . . The Oxley case was so manifestly unjust that Judge Caldwell's dissent from the decision of Judges Sanborn and Thayer, and his palpable appeal to the sympathies of the laboring-classes, gives credence to the rumors that he has high political aspirations."—*The Journal, Kansas City.*

"The decision seems just—quite as just as would be a decision, for example, against the tobacco trust on the ground that the use of its powers to drive rivals out of business is contrary to public policy."—*Harper's Weekly, New York.*

**Blacklisting a Form of Boycott.**—"The justice of the jury's verdict in the case of ex-Conductor Ketcham against the Chicago and Northwestern Railroad can only be determined in the full light of the evidence presented at the trial. The plaintiff claimed that owing to the black list maintained by the defendant and to the understanding alleged to exist between the latter and other railroad companies, he has been unable to secure or retain employment. The jury, under the instructions of Judge Clifford, found sufficient evidence of this charge and brought in a verdict for the ex-conductor, awarding him heavy damages. It is for the appellate courts to say whether the testimony at the trial warrants the judgment. The defendant company denies that it has pursued the plaintiff or in any way prevented him from earning a livelihood. It does not assert the right to blacklist, and in theory it fully admits the illegality of the act with which it stands charged.

"From a general public point of view it is not very important whether this particular verdict will be sustained as in accordance with the weight of the testimony or reversed as unfounded and arbitrary. What is of high importance is the principle at stake—the legitimacy of the black list. It would clearly be illogical and unfair to place boycotting by labor under the ban and tolerate that form of the boycott which is known as blacklisting. What is wrong when done by labor-unions is wrong when done by employers. The courts have, we believe, uniformly held that blacklisting is unlawful; that a man has a right to a livelihood, in the sense that he must be permitted to secure and hold any position on his own merits. A black list has been regarded as a conspiracy to deprive men of their chances to pursue their calling and sell their labor or services.

"But what view will those judges take of blacklisting who maintain that boycotting, if peaceable, ought to be recognized as legal? Will they be consistent and astute enough to admit that blacklisting by employees is as legitimate as boycotting by workmen? If not, what distinction can they make between these two forms of the same thing? But if, as we suspect, no judge would defend blacklisting, how can any one dissent from decisions denying the propriety of the boycott?"—*The Evening Post, Chicago.*

**Correct Principle of Award.**—"The award of damages may be inordinately high, but there can be no question about the correctness of the principle involved. Assuming the main fact of the existence of a black list to have been established, the plaintiff was entitled to redress for having been deprived of his means of livelihood. All that has been urged against boycotts and threats or intimidation to force a suspension of operations can be urged in opposition to the pernicious practise of blacklisting, which exposes its victims to want and makes them a charge upon the community.

"No obstacles should be placed in the way of any one getting employment whenever and wherever he can. The convict who has served his term is privileged to enter into the service of any one who will trust him. Why should the laborer of good character and unblemished reputation be hounded because he has incurred the malignant enmity of some concern through participation in efforts to better his own condition?

"Should the verdict of the Chicago jury be confirmed on appeal it will go far to relieve courts of the charge of showing themselves especially responsive to the behests of moneyed interests."—*The Herald, Baltimore.*

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## THE MEANING OF THE SOCIAL MOVEMENT.

THE "social movement" of our time is not a proper butt for ridicule. It will not be arrested by pointing out its contradictions, any more than the waves of the sea will be stilled by showing that they do not all keep the same *tempo*. So says Prof. Albion W. Small, of the University of Chicago (*American Journal of Sociology*, November), in an attempt to interpret the meaning of the social movement. So long as men have lived, he writes, they have at times shown two opposite dispositions: first, to calmly take life as they find it; second, to try to better themselves. The latter impulse is not peculiar to our day; nevertheless, the modern social movement means that there is a new note in men's purpose to better themselves; it has new force; it has a changed outlook. Professor Small, taking up these three points in order, maintains in brief that the new note is this: men used to accept the situation and tried to make themselves as comfortable as possible in it; to-day they propose to change the situation. Men look with contempt upon adjustment of relations between social classes; they want to obliterate social classes. "Not how to do well the work of our present condition, but how to get into condition which seems to promise release from work, is the question that teases the least respectable, and sometimes the more respectable of those who make the social movement." "With us the rule is discontent, unless the occupation of the children promotes them to conditions supposed to be more dignified than those of their parents."

The new impetus of the movement is set forth in part as follows:

"The people who used to be called the rabble are now making their own appraisal of their social value. They are not abashed at the thought of steering the ship of state with their own hands. No vague awe draws invisible but impassable lines beyond which they must not step in pursuit of their desires. All sorts and conditions of men are saying with more than the bravado of Macbeth, 'What man dare, I dare!' More than this, the increasing

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volume of social force has new .everages with which to exert its power. In the days of John Ball in England, or of the Bundschuh in Germany, the masses had merely the power of numbers. They had none of the tools of popular education, few means of communication, little political influence, no plausible programs, no power of organization, no allies to speak of in other classes. To-day the same social elements have more knowledge than the average clergyman had in many periods of the Middle Ages. They give a living to crowds of crafty men for printing back at them their own provincial thoughts. They are learning to array themselves in effective political formations. They are producing and spreading programs which have the merit of aiming at many things which it would be very comfortable to have. They are cultivating mass sympathies and drilling themselves in mass movements, and, not least of all, they are sapping and mining the foundations of supposed pillars of society by making many friends and champions in social classes whose lives move in entirely different lines. . . . The social movement is thus not the inertia of the many slightly disturbed by the few, it is the momentum of the many, hardly restrained by all the arts that the few can contrive."

The new outlook of the movement is thus defined:

"The supreme purpose of life has sometimes been to escape the wrath to come. People are to-day fleeing from the wrath that has come, and they are frankly prospecting for happiness. We may argue with this state of things as we please, the fact remains. The social movement is a deliberate undertaking to get more satisfaction out of life than it has ever yielded. It is impelled by bold and stubborn presumption that men are fools not to be happy and comfortable in this world. There is not very much reckoning with the conditions of another world in the present social movement. The idea is that there is a way to be physically and morally happy now if we can find it, and then the hereafter will take care of itself. This way of looking at things is not necessarily opposed to religion. It is opposed to all conceptions of religion which make it a matter of greater importance to dead men than to living ones."

Below these surface features of the movement Professor Small finds undercurrents of deep meaning:

"The social movement is to a considerable extent a spontaneous cry of pain and a spasmodic clutching for pleasure; the sources of the pain and pleasure are not known by the majority who make the demonstration. They are not altogether beyond analysis and explanation.

"My interpretation of the social movement then makes it, with all its faults, a proof that the natural force of humanity is not abated, that social virility is not exhausted. The social movement is to-day's form of the same vital facts which have always been the impulse of human advancement. . . . Enterprise and envy have been equal partners in making the world. . . . Men have taken the measure of themselves in the person of more strenuous men. Great men have served to show what is latent in little men. Rare men have explored the possibilities of life for mediocre men, and average life has tended to achieve the fulness and diversity of many exceptional lives. Extraordinary men have roused desires dormant in the ordinary man, and thus humanity has progressively found itself. Humanity has expressed itself, and asserted itself, and exerted itself in its most forceful specimens, and in them and their works the rest of men have learned to know their own nature, and power, and destiny.

"The social movement of to-day is the onward march of that same average humanity toward further gains indicated as within human reach, because they have actually been compassed by some men. We are simply continuing the series of movements by which all historical men have proved their power to take up and use knowledge of themselves and their resources that representative men have gained. Social classes have been advance-agents of prosperity for the social mass. Powers and rights that aggressive classes have at first monopolized have gradually appeared to belong not to classes as such, but to men as such."

The growth of the idea of the rights of an individual distinct from those of a group; the effect of the liberties of medieval towns in producing rustic struggles for personal liberty as well; the evolution of the popular law in England, securing rights, not concessions, for the people; the spread of the notion that if religion is good for some it is good for all—these are some of the steps pointed out as bringing about the idea of the paramount dignity of persons, regardless of their social state, which has now become distinct and commonplace. The social movement in one view is only the latest episode in the incessant effort to get for more men the things that have seemed to be good for some men. But Professor Small thinks that certain distinguishing characteristics of the present movement call for special notice:

"First, then, things that were supposed to be assured to all Americans a hundred years ago, to-day seem to many to be in jeopardy. When our fathers framed the Declaration of Independence they thought it 'self-evident' that all men 'are endowed by their Creator with certain inalienable rights.' Among these rights they thought there was no room for question about 'life, liberty, and the pursuit of happiness.'

"The case is distinctly different now. Not that the theory has changed, but conditions have changed so that thousands of men distinctly believe and other thousands vaguely suspect that the latest gains in civilization have clouded the title of the average man to life, liberty, and free pursuit of happiness. The social movement of to-day is in great part a desperate struggle to save what seems to have been lost in the industrial revolution. The toiling millions can buy with their wages more comforts than they ever could before. The laboring-class, as a class, is more necessary to civilization than ever. The individual laboring-man to-day, however, is haunted by the thought that he may any day lose his job. He feels that he has less certainty of keeping himself and family from starvation or pauperism than the average American slave had of living in comfort through old age. The free man's freedom to-day is evidently a struggle with severer and more relentless contingencies than slaves as a class have encountered in civilized countries in modern times. Men are accordingly beginning to feel that the wide wide world is a very crowded place, and that its accommodations are not as free as they used to be. Somehow a great deal of the space has been spoken for in advance by people who hold it in reserve for themselves and their friends. We find ourselves very seriously playing the old game of 'goals.' There are fewer goals than they are players. Each change of places gives somebody a chance to improve his condition, but at somebody's peril of losing his position. Opportunities are to-day so controlled that men feel themselves more subject to the caprice of others than at any time since serfdom disappeared. It is no comfort to the sidetracked man to read in tables of statistics the story of material and moral gains by all classes. These tables make no exhibit of the sense of insecurity among individuals within the classes. If that schedule could be filled out it would show a balance of unhappiness so

WHO'LL GET THE WISH-BONE?—*The Journal, New York.*

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great that it possibly makes our present civilization bankrupt. Machinery and capital and commercial combinations put multitudes in a condition of dependence on vast operations upon which they can exert but feeble influence. The many are getting into a state of panic as they contemplate the possibilities of this dependent condition. They feel that they have somehow been tricked out of their share of guaranties for 'life, liberty, and pursuit of happiness.' They suspect that they are really being deceived by smooth words. They think they detect the beginnings of a slavery for the many in which the masters are released from the moral responsibility which mitigated the lot of former slaves, and at the same time have subtler means of making their mastery oppressive.

"I will not undertake to discuss the grounds of this belief, nor to pass upon its correctness. I state the fact that men by millions take virtually this view of present social conditions, and the social movement is to be understood accordingly. It is really, in one part of its strategy, an abandonment of the old line in which men a century ago fought for 'liberty, equality, fraternity.' That fanciful frontier is much too far advanced. The men of to-day are fighting not primarily for these ideal conquests. They are fighting for *security:* security of standing-ground; security of opportunity; security of personal recognition among the shareholders in the inheritances of the ages; security of a man's chance to be a man; security that the mighty impersonal power of capital and organization shall not be allowed to march masses of men roughshod over individual men, in pursuit of schemes vast in aim, but needlessly terrific in means. The French republic gravely parades that legend as its ideal. It is maddening the very people whom it is intended to soothe.

"I predict that this fact about the social movement will be perceived more and more, and that it will shape more and more the strategy of the movement. Men are parts of society and necessarily subordinate to society. It is too late to avoid that fact. The needs of society must necessarily require frequent exercise of eminent domain over individual interests in ways for which damages can not be collected. But it is possible that we are at present rating individuals as too small and too cheap parts of society. It is possible that our mighty plans of commercial conquest are not worth success, because it would have to be purchased at too great cost of individual security. The social movement, candidly and fairly interpreted, means that millions of men believe this to be the case. They say we have invented some modern improvements that are working at too great cost of manhood. They pay in false coin. Their profits are delusions. They are destroying the securities on which reliance should be placed for individual and social strength. 'Give back by any means the vanishing security which we have exchanged for deceptive and debasing prosperity.'

"I repeat that I am not attempting to weigh the justice of this plea. It is the temper of the social movement as I observe it, and I am trying to state the bald fact. The fact must be clearly understood, whether we justify it or not. Otherwise we are entirely at fault in our estimate of the social movement.

"There is certainly a solemnity about this matter when we come to see these features. Men are going back to first principles. They are saying that security of fundamental rights is good for some men, and therefore good for all men. They are saying that this security is being impaired. They are demanding that it shall be strengthened. No temporary and frivolous issue this. There can be no permanent settlement until there are different popular convictions about social tendencies, or until the tendencies themselves are changed. But if there is solemnity about the social movement it has also traits of sublimity. If security is the primary end of the social movement to-day, it is also not less a means. . . . They feel, if they do not expressly say, that man's life is not realized when he is a well-greased cog in the industrial machine. . . . Cultivating man is as proper a pursuit as amassing riches. . . . They want security in order that as workers and thinkers and citizens and worshipers they may realize their larger selves. The task which society to-day imposes upon its members is direct and conscious effort so to organize personal relations that the masses of men, with their manifold endowment, may together realize their common humanity.

"The social movement is set in motion by this need, tho it does not distinctly understand the impulse. The social movement is thus inevitable, tho not yet wholly intelligent. It is respectable, tho its manifestations are not yet altogether dignified. It deserves the study of all who love truth. It deserves the sympathy and the wise cooperation of all who love their kind."

## IN DEFENSE OF FOOTBALL.

THE opposition to the game of football which has found expression in such vigorous denunciation by the newspapers has called forth some interesting opinions in defense of the game. It is admitted that, as played at present, the game is more or less dangerous; but, it is pointed out, so are almost all other athletic sports, some of them to a much greater degree than football. The Springfield *Republican* has compiled a table of recent statistics of fatal accidents from various athletic sports and amusements with the following result:

| | |
|---|---|
| Swimming | 1,350 |
| Boating | 986 |
| Hunting | 654 |
| Bicycling | 264 |
| Horseback-riding | 333 |
| Ice-boating | 22 |
| Baseball | 6 |
| Tennis | 4 |
| Golf | 2 |
| Football | 11 |

If these figures are an argument against anything, says this journal, they are an argument against nearly every sport and amusement.

The defenders of football propose to render the game less brutal by abolishing the mass plays and returning to the old Rugby game. President Harper, of the University of Chicago, is reported as saying: "I think that football, with the guards that have been put about it, is a fine game, with many great advantages to the player. I am and have been in favor of the development of these manly sports so long as they do not interfere with the student's work in his classes." President Jones, of Hobart College, believes in the game, but says:

"There is too much professionalism in the game as played to-day. There is altogether too much of getting men into college because they can play a good game. They are induced to come to a certain college either by offers of money, tuition, or other things. They register as students and play on the college team."

The New York *Times*, in commenting upon these statements, favors the "absolute prohibition of play by college teams where 'gate money' is charged." Says *The Times:*

"We have very little doubt that if this were decreed and faithfully enforced for a single year most of the more objectionable features of the game would promptly disappear, and certainly 'professionalism' would. That exists because the young 'gentlemen' who exhibit their prowess for money do not feel, and are not, on any higher social level than professionals. The business is vulgar, and the most curious thing about it is that not even the faculties of the colleges seem to realize that fact.

"We are told, indeed, that the expenses of athletics in the colleges could not be met if this practise were abolished. The plea only shows how demoralizing the practise is. If the parents of students and the friends of a college will not supply money for athletics, either the athletics had better be cut down or the boys taken out and set to some handicraft where they can get exercise and wages at the same time. The plea, however, is not a strong one. All proper provision for exercise can as surely be secured as can the professors' salaries. The excessive expense can with advantage be abolished."

As an outcome of the death of Von Gammon of the University of Georgia eleven, who was killed in a game with the team from the University of Virginia, the Georgia state legislature has passed a bill (with but eight dissenting votes) abolishing football games in the state. President Eliot, of Harvard University, states, apropos this legislation, that he does not think that the fact that serious and sometimes fatal accidents are liable to occur in hard-fought contests is sufficient ground for prohibition of the game. He says:

"The grounds on which the arguments are based for the legal prohibition of intercollegiate football do not seem sufficient, in my mind, to warrant favor. . . . If we stop to consider other

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sports, we find that there are, every year, serious accidents in baseball, boxing, fencing, and other gymnastic games. Rowing and sailing are enjoyable pastimes, yet one reads of many drownings every year. This does not seem to lessen the interest in rowing or sailing. Everybody can not play football. It is only the strong and well-built men who can expect to play the game with any degree of success. Therefore I do not favor football for everybody. It is, of course, a valuable exercise to those who, as I say, are able to play it. So I think football should not be prohibited without just cause. I have never heard of any city or state ordinance prohibiting the playing of the game before the bill in Georgia was passed."

We append extracts from several editorials on the subject:

**Inexperienced Boys Should Not Play.**—"What business have inexperienced players to line up in front of a team of the known strength that Pennsylvania possesses? What business has any of us to get in the way of a locomotive? The results are sure to be disastrous in either case. Football, as played by the best teams, is no child's play. It is neither marbles nor hop-scotch, and the men who go into it must be prepared for rough treatment. It is little short of wickedness for an inexperienced or untrained player to line up against a skilful and well-trained team. But when two elevens, fairly well matched in respect to training and experience, are pitted against each other, with their muscles hardened by long exercise and their eyes open to the kind of play their opponents are certain to employ, there is not much danger of very serious accidents. There will be bruises, of course, at the end of every game, and sometimes somebody's collar-bone or nose may be fractured, but even these mishaps are seldom suffered by the best players. There have been no fatalities and a few permanent injuries on any of the better-known teams this fall. . . . It will be impossible to prevent accidents. A man is liable to be thrown heavily while running with the ball, as was the case in one of the fatalities of the present season. But let us remember that it is the inexperienced, the unfit player who usually suffers most. It should be understood to begin with that the modern game of football is not a pastime for infants and invalids. It is designed for young men who are trained to the best possible condition, and who propose to use some brawn in it as well as brain."—*The Journal, Providence.*

**Referee Should Enforce Gentlemanly Treatment.**—"With regard to the question of brutality, it must be admitted that there may be in any college eleven some players who are more desirous of winning than of playing fairly. That is not the spirit of a typical college community, and, if the referee does his duty, any player guilty of striking an opponent is promptly removed. In the University of Pennsylvania the rule is said to be enforced this year that, if a player is disqualified for unnecessary roughness, he is dropped at once from the squad and not allowed to play even in practise. We do not hesitate to say that in Yale and Harvard the college opinion is so strongly condemnatory of a 'dirty player' that no such rule is necessary. The idea that college students as a body countenance brutality in sport is so ridiculous as not to be insulting. If there were any danger that the game of football should degenerate into a series of personal encounters, the fault would be the referee's, who has ample power to check such a tendency and may rely on the student body to sustain him in his efforts to do so. As a rule students value the good name of their college more than they do victory.

"While college football can be trusted to the students matches between schools should be rigidly supervised by the authorities. The players are younger and are not under such rigid discipline, nor do they appreciate the necessity of appointing a firm and skilful referee. In boarding-schools the boys are always under the control of the masters, but in our high schools the authority of the teachers terminates with the stroke of the bell and never extends more than a hundred feet from the school building. It is greatly to the credit of our high-school boys that their elevens with one exception play clean football. In New Britain last Saturday a player of sixteen was repeatedly struck in the face and finally pounded into insensibility by opposing players of the age of twenty and upward. The referee, either from incapacity or timidity, made no effort to check the brutality. It will be necessary for boys to select competent and courageous officials or to boycott a school which can not be trusted to play except under strict supervision."—*The Courant, Hartford.*

**A Medical View.**—"The overwhelming majority vote of the Lower House makes it quite probable that the Senate will indorse the action and the bill will become a law. If this be the case, Georgia will set a laudable example for every commonwealth of the country. The time certainly has come when such a general movement is necessary.

"In view of the great number of serious accidents on the football field between college teams, it is impossible any longer to view the game in the light of innocent recreative amusement with harmless and healthful athletics as its object. Altho so-called slugging has been ruled out in the new game, there is still left enough of brutal muscular force to make the alleged sport productive of the greatest variety of surgical injuries to every part of the body. Only the severer injuries are noted, while the lesser ones serve as enlivening incidents to call forth the plaudits of an excited audience. Short of actual death on the field, not much account is taken of the hundreds of young men who are oftentimes injured for life as the result of the rough-and-tumble methods of the match. The trainers explain the number of injuries by the lack of requisite physical preparation for the contest, but, in reality, the more the footballers are trained the more dangerous becomes the game.

"It is certainly time we should look the matter fairly in the face. If we wish to develop pluck, courage, endurance, and strength, we can do so in more healthful and safer ways. It is time that the new game, with mere weight against weight, should be abolished."—*The Medical Record, New York.*

## TOPICS IN BRIEF.

FINANCIAL SUCCESS.—"What is your idea of luck?"
"Collecting all the money I have earned."—*The Record, Chicago.*

IF Mr. Hanna ever gets back into the Senate again we may look for a prohibitory duty on knives.—*News-Tribune, Detroit.*

THE next time Seth Low goes into a New York campaign he will know enough to lay aside his halo and carry a corkscrew.—*The Dispatch, St. Paul.*

"YES, sir," said the inventor, "that armor-plate will stand any test you may give it." "I wonder," said the corporation lawyer thoughtfully, "if it would stand the test of the courts."—*The Plain Dealer, Cleveland.*

ADMIRATION.—"Do you consider the electoral college a desirable institution?" inquired the man whose mind is on the nation.
"Well," remarked the nervous friend, "I can't help admiring it for the fact that I never yet heard of an electoral college yell."—*The Star, Washington.*

IN A FAIR WAY OF SETTLEMENT.—"Well," said the Congressman from Owattamy, "I guess the Indian problem has been solved at last. We'll soon be rid of the red men now."
"How so," asked one of his constituents.
"They've taken up football."—*The Leader, Cleveland.*

"GREATER NEW YORK."—*The Inter Ocean, Chicago.*

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## LETTERS AND ART.

### GEORGE MEREDITH AS A POET.

VERY few of the American admirers of George Meredith's novels are aware that he has published at intervals in the last forty-six years seven volumes of verse. The eighth is now in the market, consisting entirely of selections made under the author's supervision. Very little has been said about the book by the American reviewers, and yet Mr. Meredith's poetry is such as the most jaded reviewer might eagerly welcome, for its eccentricities and obscurities furnish a fair game for the critic, while its strength and beauty amply justify critical attention.

*The Tribune* notes the fact that in his poetry as in his prose Mr. Meredith delights to baffle, but in "The Young Princess" the critic finds him at his best, and sees in lines like the following "all the elements that go to make a genuine ballad": mystery, romance, the tragic note, and the glamour of unimpeded inspiration:—

No priest was hired for the play this night;
And the squire tossed head like a deer
At sniff of the tainted wind; he gazed
Where cresset-lamps in a door were raised,
Belike on a passing bier.

All cloaked and masked, with naked blades,
That flashed of a judgment done,
The lords of the court, from the palace-door,
Came issuing silently, bearers four,
And flat on their shoulders one.

Richard Le Gallienne (in *The Westminster Gazette*) is enraptured by some of the stanzas in the book, and thinks that Meredith's power of natural description is "at least" as magical as Tennyson's was, tho the former's method is that of vivid metaphorical suggestion rather than description. No other English poet, except Walt Whitman, has so loved the earth at once with the knowledge of the naturalist, the attachment of a child, and the physical passion of a lover. "Where in English literature," asks Le Gallienne, "shall we look for lovelier verses than these?"

Lovely are the curves of the white owl sweeping
Wavy in the dusk lit by one large star.
Lone on the fir-branch, his rattle-note unvaried,
Brooding o'er the gloom, spins the brown eve-jar.
Darker grows the valley, more and more forgetting:
So were it with me if forgetting could be willed.
Tell the grassy hollow that holds the bubbling well-spring,
Tell it to forget the source that keeps it filled. . . .

Happy, happy time, when the white star hovers
Low over dim fields fresh with bloomy dew,
Near the face of dawn, that draws athwart the darkness,
Threading it with color, like yewberries the yew.
Thicker crowd the shades as the grave East deepens
Glowing, and with crimson a long cloud swells.
Maiden still the morn is; and strange she is, and secret;
Strange her eyes; her cheeks are cold as cold sea-shells.

When at dawn she sighs, and like an infant to the window
Turns grave eyes craving light, released from dreams,
Beautiful she looks, like a white water-lily
Bursting out of bud in havens of the streams.
When from bed she rises clothed from neck to ankle
In her long night-gown sweet as boughs of May,
Beautiful she looks, like a tall garden lily
Pure from the night, and splendid for the day.

Quiller-Couch, in *The Speaker*, counts himself among those who stoutly swear by Meredith in public and frequently swear at him in private. The excuse made for his obscurities, that his thought frequently surpasses in subtlety the language made to his hand, is not convincing, because not merely the subtlest but the plainest things are alike obscurely expressed. The same critic instances a short poem, "Penetration and Trust," which after five or six readings he has, he *thinks*, been able to interpret. We quote the stanzas referred to and what the critic says of them:

Sleek as a lizard at round of a stone,
The look of her heart slipped out and in.
Sweet on her lord her soft eyes shone,
As innocents clear of a shade of sin.

He laid as finger under her chin,
His arm for her girdle at waist was thrown:
Now, what will happen and who will win,
With me in the fight and my lady-love?

"So far it is moderately plain sailing. A husband, starting for the wars, embraces his wife and asks, somewhat obscurely—for the question 'Who will win?' is not too definite as yet—if he may trust her in his absence. The lady, behind sleek and innocent eyes, shelters a thought of unfaithfulness—

He clasped her, clasping a shape of stone;
Was fire on her eyes till they let him in.
Her breast to a God of the daybeams shone,
And never a corner for serpent sin.

His clear gaze scorches her eyes until she opens them frankly, and, with that, the harbored thought of unfaithfulness vanishes.

Tranced she stood, with a chattering chin;
Her shrunken form at his feet was thrown:
At home my lord to the death shall win,
When it is no tyrant who leaves me lone!

that is to say, 'While you trust me completely, whatever may happen at the wars, you are lord and victor of my love to the end of your days.'"

But Mr. Quiller-Couch's difficulty with the above story is as nothing, he says, to that with "The Appeasement of Demeter," where the crisis is a rustic joke that makes Demeter laugh and relent and end the drought, and Mr. Quiller-Couch is still endeavoring to find out from Mr. Meredith's verses what this momentous joke was!

### WALT WHITMAN IN EVERY-DAY LIFE.

THE most intimate friendship Walt Whitman seems to have formed was with a young conductor on one of the street-car lines of Washington. One hundred and ten of his letters to this young man, whose name was Peter Doyle, have lately been published in a volume entitled "Calamus." They are the same letters referred to by John Addington Symonds in "A Study," and of which he says "they throw a flood of light upon 'Calamus' [one of the sections of 'Leaves of Grass'], and are superior to any commentary. It is greatly to be hoped that they may be published." Now that they are published, the London *Academy* finds them "an illumination, a revelation," this revelation being that Whitman was more normal and reasonable than the "Whitmaniacs" would have us believe; that he was "a wholesome, simple-hearted, affectionate, keen-sighted, sweet-minded, impulsive, idle, tolerant, charitable, boyish, merry, vigorous old man; a passionate lover of humanity, of the open air, of the sea, of active moving life, of his country." They reveal also, so *The Academy* remarks, that he was "a loafer in correspondence as in life," and it does not think he could have sustained such a mediocre manner as appears in these letters had it not been normal with him.

There is nothing in the book to show us the secret of the attraction Peter Doyle had for Whitman. The friendship was not literary, for Doyle's views of Whitman's poetry, as the latter at least understood them to be, were that the "Leaves of Grass" was "a great mess of crazy talk and hard words all tangled up without sense or meaning." The beginning of the friendship is thus narrated by Doyle in an interview with Bucke and Traubel that is given in the introduction of the book:

"It is a curious story. We felt to each other at once. I was a conductor. The night was very stormy—he had been over to see [John] Burroughs before he came down to take the car—the storm was awful. Walt had his blanket—it was thrown round his shoulders—he seemed like an old sea-captain. He was the only passenger; it was a lonely night, so I thought I would go in and talk with him. Something in me made me do it and something in him drew me that way. He used to say there was something in me had the same effect on him. Anyway, I went into the car We were familiar at once—I put my hand on his knee—we understood. He did not get out at the end of the trip—in fact went all the way back with me. I think the year of this was 1866. From that time on we were the biggest sort of friends. . . . Walt rode

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with me often—often at noon, always at night. He rode round with me on the last trip—sometimes rode for several trips. Everybody knew him. He had a way of taking the measure of the driver's hands—had calfskin gloves made for them every winter in Georgetown—these gloves were his personal presents to the men. He saluted the men on the other cars as we passed—threw up his hand. They cried to him, 'Hullo, Walt!' and he would reply, 'Ah there!' or something like."

This interview, which is far more quotable than the letters, gives us also the following bits:

"I never knew a case of Walt's being bothered up by a woman. In fact, he had nothing special to do with any woman except Mrs. O'Connor and Mrs. Burroughs. His disposition was different. Woman in that sense never came into his head. Walt was too clean, he hated anything which was not clean. No trace of any kind of dissipation in him. . . . Toward women generally Walt had a good way—he very easily attracted them. But he did that with men, too. And it was an irresistible attraction, I've had many tell me—men and women. He had an easy, gentle way—the same for all, no matter who they were or what their sex."

"Yes, Walt often spoke to me of his books. I would tell him 'I don't know what you are trying to get at.' And this is the idea I would always arrive at from his reply: All other peoples in the world have had their representatives in literature; here is a big race with no representative. He would undertake to furnish that representative. It was also his object to get a real human being into a book. This had never been done before. These were the two things he tried to impress upon me every time we talked of books—especially of his books."

"Garfield and Walt were very good friends. Garfield had a large manly voice; we would be going along the avenue together—Walt and me—and we would hear Garfield's salutation at the rear. He always signaled Walt with the cry: 'After all not to create only!' When we heard that we always knew who was coming. Garfield would catch up and they would enter into talk; I would fall back sometimes. They spoke of books mainly, but of every other earthly thing also. Often they would not get through the first run and would go up and down the avenue several times together—I was out of it."

The first of the letters is dated at New York, September 25, 1868; the last at London, Ontario, July 24, 1880. Nearly one half (50) of the whole number were written in the two years 1872 and 1873 from Camden, N. J. They very rarely touch on topics of general or abiding interest. The poet inquires about "Dave" and "Jim," and Charley Horrell, Tom Hasset, "Harry on No. 11," etc.; tells about the Broadway stage-drivers, nearly all of whom, he says, were his friends; calls himself "a great loafer"; tells of the pilots, among whom also he had many personal friends ("some, when we meet we kiss each other—I am an exception to all their customs with others"); inquires solicitously after Pete's ailments; upbraids him for thoughts of suicide ("dear Pete, dear son, my darling boy, my young and loving brother, don't let the devil put such thoughts in your mind again—wickedness unspeakable—death and disgrace here, and hell's agonies hereafter"); tells of his social triumphs, and especially of the favor shown him by ladies ("the way in which this aged party comes up to the scratch and cuts out the youthful parties and fills their hearts with envy is absolutely a caution"). We publish one of the letters in full as a fair specimen of the correspondence:

"*Brooklyn, Wednesday night, Aug. 3* [1870]. DEAR PETE.—Dear son, I received your second letter to-day—also the *Star*. I sent you a letter Tuesday evening, which I suppose you have received. As I am now sitting in my room and have no desire to go to bed yet, I will commence another. Give my best respects to George Smith—also to Pensey Bell and his brother George—also to Mr. Shedd—and in fact to all my railroad friends whenever they inquire after me—Dear son, I can almost see you drowsing and nodding since last Sunday, going home late—especially as we wait there at 7th St. and I am telling you something deep about the heavenly bodies—and in the midst of it I look around and find you fast asleep, and your head on my shoulder like a chunk of wood—an awful compliment to my lecturing powers. All the talk here now is either the war on the Rhine, or the murder of old Mr. Nathan, or some other murder—for there are plenty of them—I send you a couple of papers with pieces about them. Say whether they come safe. I believe that is all for to-night, as it is getting late. Good night, Pete—Good night, my darling son—here is a kiss for you, dear boy—on the paper here—a good long one. *Thursday, 4th*—I have been out all the forenoon and until about 2 o'clock—had some business in New York, which I attended, then came back and spent an hour and a half on the river, with one of the pilots, a particular friend of mine—saw the yachts, several of them, including the *America*, out practising for the great race that comes off Monday—the *Dauntless* was out yesterday—and the *Cambria* went down three days ago—the *America* is the handsomest little craft I ever laid eyes on—I also saw Henry Ward Beecher and had some talk with him—I find myself going with the pilots muchly—there are several that were little boys, now grown up, and remember me well—fine hearty fellows—always around the water—sons of old pilots—they make much of me, and of course I am willing. *10 o'clock at night*—As this is lying here on my table to be sent off to-morrow, I will imagine you with your arm around my neck saying Good-night, Walt—and me—Good-night, Pete.—*Friday morning, Aug. 5.*—Ah well—fine weather and I feel in good spirits.. I am just going out and across to New York. We had a heavy shower here yesterday afternoon 4th, the weather is not too hot here. WALT."

## MARK TWAIN ON THE GERMAN LANGUAGE.

THAT Mark Twain can "parley-voo" is, we dare say, pretty generally known. He is not, however, satisfied with mastering one foreign language, as he proved the other day during a dinner given in his honor by the Concordia, the literary club of Vienna. Its members were treated to the somewhat rare spectacle of a journalist and writer whose mother tongue is English addressing a meeting in very fair German, tho with a strongly foreign accent. Mr. Clemens took as his subject the German language, which he criticized with his accustomed delightful exaggeration, making a decided hit. Expressing his pleasure at the reception given him by Germans of his own calling, he continued:

"You must excuse my reading my little speech, as I do not speak German very fluently. Experts nevertheless inform me that I write it—like an angel. About that I know nothing. So far I have had no acquaintance with angels—that will come later, when God sees fit. I am not in a hurry for it myself.

"I have had a most violent longing to make a speech in German for a long time past, but I was never permitted to do so. People without artistic feeling always put obstacles in my way. They always said to me: 'Do be quiet. Make yourself troublesome some other way.' Even this time I found it difficult to get the much-desired permission. The committee thought they could not grant it, as one of the rules of the Concordia is that its members must defend the German language.

"I am sure I never wanted to hurt it. It's a noble language, and I only wish to improve it. That has been the dream of my life. I have visited several German governments to get the contract. I would like to compress its prosy and luxuriant construction, to suppress, annihilate, abolish its eternal parentheses; I would prohibit the introduction of more than thirteen subjects in a single sentence, and move the verb so near the opening of a sentence that it may be easily distinguished without the aid of a telescope. To make a long matter short, I would simplify your language. Do let me advise you! Introduce the reforms I suggest and you will have a beautiful language. Some days ago the correspondent of one of the papers here created a sentence of 112 words, containing 7 parentheses and 7 changes of the subject. That is to say, the subject had to change cars seven times during the one journey. Poor tired subject! I would also like to reform the divisible verb. When these reforms are carried out, German will be the nicest language of the world.

"Mr. Plötzl* claims that I came to Vienna to get the bridges

* Noted Viennese humorist.

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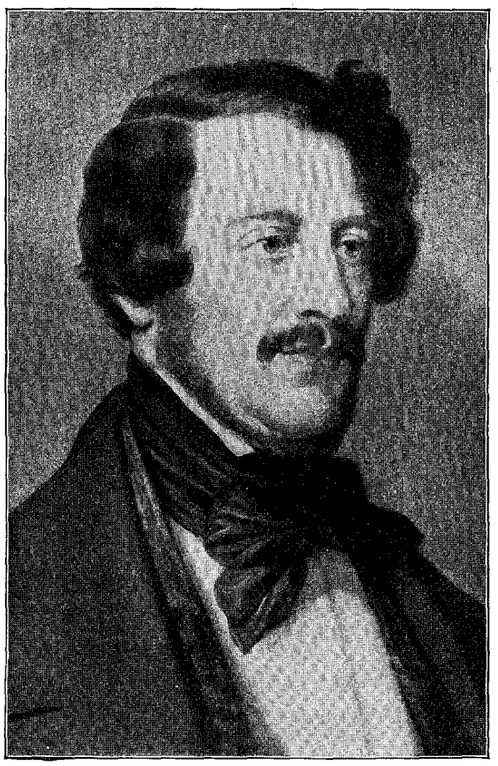
shut off and to stop all traffic while I make my observations. Don't you believe him! My frequent walks on the bridges have a very innocent object. There is room on the railing to pursue my studies. I can stretch a German sentence there. I paste the first part of a divisible verb on one end, and the last on the other end; the body of the sentence I stretch between them. Generally the bridges are long enough. When I want to study Plötzl's writings, I make use of the beautiful, eternally long Reichsbrücke. I do not deny that his German is, in some unimportant details, better than mine. But it isn't quite so flexible.

"But I will execute my speech—I mean I will close it. In your hospitable atmosphere I have forgotten that I am a foreigner among you. Let me thank you again and again for the cordial reception you have given me."

Mr. Clemens was much interested in the reading of a translation of one of his own creations, the effect of which he followed with marked attention.—*Translated for* THE LITERARY DIGEST.

## ELOQUENT TRIBUTE TO A GREAT MUSICIAN.

ANOTHER monument to a great musician! Gaetano Donizetti, the Italian composer, was born in the town of Bergamo in 1798; in the same town, September 26, 1897, a monument was inaugurated to his memory. Donizetti was educated under Mayr



GAETANO DONIZETTI.

and Mattei, and produced "Enrico de Borgogna" before completing his twentieth year. This was rapidly succeeded by other works, and so great was his fertility that, besides many other compositions, he produced sixty-three operas, many of which have taken permanent possession of the stage. His mind gave way in 1844, and after four years' residence at a *maison de santé* he was taken back to Bergamo, where he died in 1848. At the recent inauguration, an address was delivered by Count G. Godronchi, the Minister of Public Instruction, which is published in *Bollettino Ufficiale* (Rome, October). From this source we extract the following passages:

"Gaetano Donizetti was marvelously endowed by nature, having great strength and grace of person, beauty of face, a generous heart, and a sweet and powerful imagination. He was made to rule, and he ruled. The men of two generations were made happy by his songs, and, like the fabled Orpheus, he led them where it pleased him, he made them weep and moan, and at the same time he made them rejoice with gleeful laughter.

"With a large and versatile mind, Donizetti tried every kind of music, the sacred, the serious, the semi-serious, the comic, and in all he succeeded grandly. He did not disdain the chamber music or the popular song, but to one as to the other he brought the highest genius, and to-day, fresh as if just born, the melodious echoes of these sweet old songs resound through the life of Naples. He was lord of music and distributed it liberally. Harmony gushed from his heart, limpid and copious as springs of living water from a mountain rock. . . . In him the richness of motive admirably softened the technic of art, and musical ideas gushed from his mind freshly and spontaneously, full of the images that had been suggested to him, each one clothed in its proper form and each in the attitude and with the coloring that his inspiration gave it.

"A wide and dignified humor, a nobility of conception which is rarely found, an orchestration adapted to his characters and to their passions, a great variety of colors wisely distributed on a closely woven texture and arranged with incomparable mastery, these are the qualities which all recognized from the first appearance of the music of Donizetti.

"Donizetti owed all this not only to his serene and equable temperament, but also, and much more than is ordinarily supposed, to his patient study begun at Bologna under the loving guidance of the masters Mayr and Mattei, and afterward continued freely wherever the vicissitudes of his artistic career conducted him. To the simplicity of the Neapolitan school he joined the new technical methods which Rossini had introduced and popularized, and the wise German combination which the followers of the pure Italian tradition called noise till the very end. But all this was exquisitely connected and all impressed with his genius.

"Across an instrumental and complicated richness his melody runs clear and smooth, elevated in its form and vivacious in its movement. From this is derived that plasticity of the music of Donizetti which appears in his very earliest works, but becomes as a living thing in his 'Anna Bolena.' By its composition, by the force with which it was conceived and written, by the majesty of its form and the warmth of its passion, this opera marked the entrance of Donizetti in the kingdom of immortal art. The great mind of Mazzini was filled with admiration and the aged Simone Mayr could not conceal his joy, and from that time he never failed to call his beloved disciple by the glorious name of master.

"And so, in the time in which Rossini ruled the European stage with absolute sway, while Bellini was scattering from full hands the inextinguishable sweetness of his melody, and in Germany Weber had commenced to disentangle the new form from which afterward came the powerful creations of Wagner, Donizetti was able, by the strength of his genius, the power of his will, and the dignity of patient study, to open a luminous way, conquering his post and keeping it until the end, with the greatest honor. . . . . .

"The tragedy of his life only renders his memory more sacred. One morning Duprez went to see him at Ivry, whence his friends and relatives had taken him in the pious hope that the light which had left him might return. The glorious master was irrecognizable: his tall body bent, his eyes vacant and staring, no thought on his pure brow. Duprez spoke to him of the past, of Italy, of his music and his triumph, sang to him a bit from 'Lucia,' from his beloved 'Lucia.' At the sound of the divine song it appeared that a ray of light illumined that intrepid spirit. He seated himself at the pianoforte in order to accompany him—alas! his hands fell at his side and showed the emptiness of his blind mind. He remained a little longer at Ivry, was then taken to Paris, and from Paris brought back to Bergamo; and, in the city which had given him birth, his eyes were closed in the spring of 1848.

"Such was Donizetti, O citizens of Bergamo! His art skilled but not artificial, his melody clear and transparent as the rivers of your valley. Turn to antiquity, that is to say, to sincerity of inspiration, to native grace, to forms simply and nobly chosen, to the classical purity which makes art the more exquisite as it is the less apparent—returning to this glorious way, we find there Gaetano Donizetti, a lucid mind, a gifted and conscientious composer, a spirit overflowing with harmony."—*Translated for* THE LITERARY DIGEST.

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## ZOLA ON HIS NEW NOVEL—"PARIS."

THE final novel in Zola's trilogy, "Paris," is now appearing serially in *Le Journal* and is attracting considerable comment in literary circles. It is a continuation of "Lourdes" and "Rome," presenting familiar characters under new conditions and in a different environment. In regard to the character and scope of this work, as well as to his method in writing it, Zola has made the following statements to the Paris correspondent of the St. Petersburg *Novy Dieu:*

"It is true that 'Paris' has not required as much time as either of the other parts of the trilogy. I have not had to travel, yet it has not been a much easier task than the writing of 'Rome,' having consumed about eight months. It has been necessary to resort to 'documents' most assiduously, since I have had to touch upon every sphere of civilized human activity, to introduce the reader into every movement and school of Parisian thought, literary, artistic, political, and financial. The reader will become acquainted with every aspect of the rich life of the French capital, and tho the treatment is necessarily superficial—kaleidoscopic, as it were—still, I can not write on any matter except upon a thorough knowledge of it. This requires observation, verification, and study. For example, I had occasion to speak of a factory, and having selected, on account of the novelty, a bicycle factory, I was obliged to spend some days in mastering the bicycle industry. In fact, I bestowed more labor on 'Paris' than on either of the other novels in the three-cities series. 'Paris' is a romance in the true sense of the term. It contains much movement and action, many personages and many changing scenes. Most conspicuous, of course, is the Abbé Froment. In his company I study the rôle of Paris in modern history and indicate its future mission. It is, in my opinion, very great. I point to Paris as the beacon illuminating the path of the intellectual life and progress of all mankind. You foreigners may not agree with me in regarding Paris as the capital of the world; but I have done everything possible to justify the title 'City of Light' which Paris has so properly gained for itself.

"But do not think that I eulogize and laud Paris. I do not cover up its dark side and do not ignore the evils which undermine it. I simply show that the life-giving and invigorating spring which will quench man's thirst for knowledge and satisfy his yearning for moral development and perfection takes its course from—originates in—Paris. The purity and power of this spring depend on the material prosperity of Paris. Rome is to be dismantled in favor of Paris, where Abbé Froment will acquire his new cult of science and human solidarity, and where he will finally find spiritual peace and joy, after having vainly sought them at Lourdes and Rome."

More explicit and clear is Zola's reference to the social and political teachings of his novel in an interview with the representative of *Le Temps*, Paris. We translate from it as follows:

"I do not spare the vices of Paris, but even the crime committed in the course of my story only serves to accentuate the virtue and nobility of the great city, this refuge of light and goodness to which Froment comes to warm his heart. Here, in Paris, he conceives the idea of the new religion of the future, of the better social order slowly developing out of the travail of so many workers. Thus Paris, with all its philanthropy, proves the utter impotence of charity, which rests on a sentiment that is Christian and anti-social. It is necessary that the idea of justice, which places the weak on their own feet, should supplant the idea of philanthropy, which merely supports the weak in their fallen and degraded condition. The era of justice is dawning in Paris. After three years' life in Paris, my hero, Abbé Froment, who left Rome in despair, welcomes with sweet whispers of gratitude the new heaven and earth he is permitted to behold. The solution I give accords with my own matured views of the beneficence of life, of the greatness of human destiny, when the sole foundation of society shall be labor."

Zola declares that while he has introduced all kinds and conditions of men—nobles, financiers, revolutionists, anarchists, decadents, *savants*, workmen, and politicians, he has nowhere photographed reality and has not painted the portraits of contemporary individuals. The lovers of scandal, he says, will be disappointed, tho there is plenty of material for excited polemics. Anticipating adverse criticism, Zola says:

"I expect the same reception as that accorded to previous works, but I hope that after my death I may be judged with greater fairness. Then it will perhaps be recognized that I was neither a pessimist nor a corrupter. He is not a pessimist who on every occasion sings hymns to life; he is not a corrupter who tirelessly and earnestly proclaims the high dignity and worth of labor. Let any one go through the entire Rougon-Macquart series and he will find that love of life and passion for work shine through every one of its pages. There is nothing worse than solitude, idleness, and death, and against these foes have I striven. It is utterly unjust to charge that I have sought to pervert and confuse minds. If I am indifferent to this false verdict, it is because I do not believe it will stand long."

Indeed, the instalments of the novel that have already appeared indicate that Zola is a convert to the socialistic philosophy of social life. Through his hero, Pierre Froment, he is to preach brotherhood, equality, and solidarity as defined by the modern socialists.—*Translations made for* THE LITERARY DIGEST.

## NOTES.

THE publishers of the Standard Dictionary (Funk & Wagnalls Co.) announce a new edition of 40,000 copies to meet the coming holiday demand.

ALICE M. LONGFELLOW, daughter of the poet, writes to her father's publishers in regard to the pronunciation of the name Hiawatha. The poet pronounced it He-awa'-tha, the second a sounded as in mar, and the first syllable being accented less than the third.

WRITING of Maupassant's monument, the editor of *The Chap-Book* states that it is only half in Maupassant's honor. A well-known literary lady subscribed 5,000 francs on condition that her own full-length portrait should be given. This is done, the lady representing the Parisienne, and her attitude being inspired by the following passage from *Fort comme la Mort:* "Sit down, darling. There, take this volume of poetry, open it at page 336, and read the verses on poor folks. Drink them as you should the choicest wine, sipping every word, and let intoxication and tender feeling steal upon you. Listen well to the answer your heart gives. Then shut the book, raise your eyes, think and dream."

A LIST of forty persons is proposed by the London *Academy* for membership in a proposed English Academy of Letters, which shall award prizes that it will offer each year of one hundred and fifty guineas upon the authors of two books of signal merit. *The Academy* is now printing criticisms and suggestions regarding its list, which is as follows: John Ruskin, W. E. Gladstone, Herbert Spencer, Duke of Argyll, A. C. Swinburne, George Meredith, John Morley, Thomas Hardy, James Bryce, Sir G. O. Trevelyan, Leslie Stephen, George MacDonald, R. D. Blackmore, Rudyard Kipling, Aubrey de Vere, R. C. Jebb, Dr. Salmon, W. W. Skeat, Dr. J A. H. Murray, W. P. Ker, W. E. H. Lecky, S. R. Gardiner, Bishop Creighton, Bishop Stubbs, Rev. Aidan Gasquet, W. E. Henley, Andrew Lang, William Archer, H. D. Traill, Edmund Gosse, Mrs. Meynell, Mrs. Humphry Ward, Francis Thompson, W. B. Yeats, Henry James, Austin Dobson, J. M. Barrie, A. W. Pinero, W. S. Gilbert, "Lewis Carroll."

CHARLES DUDLEY WARNER has a good word to say for Mr. W. D. Howells's latest book. We quote from "The Editor's Drawer" in *Harper's Monthly:* "Mr. Howells has done nothing for many years past so entirely satisfactory as 'The Landlord of Lion's Head.' The reader recognizes all through the master-hand. It is conspicuous for its maturity. There is no experimenting and 'prentice hand about this work. The touch is always that of the artist, and the touch is sure. The result is the ripened observation of certain phases of New England life. No situation is forced, either to attract the attention of the reader or to make the plot effective. The rural scenes and characters appear in the dry light of New Hampshire atmosphere, with as little exaggeration as the humble scenes of Teniers, but yet with a genial breadth and sympathy. The author has the extraordinary skill to make us see the landscape and the people as he saw them. The illusion is perfect. And it is not merely the outside of the people we see. We know their inmost character."

THE break in the friendship between Nietszche and Wagner has generally been attributed to the former's offended vanity, because of the scanty recognition accorded him at the first Baireuth festival. Nietszche, however, attributed the break to other causes. E. Irenæus Stevenson, in *Harper's Weekly*, quotes from newly published letters of Nietszche's as follows: "It was at the time of the first Baireuth Festival, in 1876 [wrote Nietszche] that I took farewell of Wagner, in the full height of his first *Festspiele*. I can not endure equivocation; and since Wagner had returned to Germany he stooped to all that I despise—even to antisemitism. In a word, it was high time for me to break off from him. I had the proof. Wagner, while apparently a great conqueror, was in reality a desperate and decrepit decadent, suddenly sinking into one, irremediably annihilated. . . . Could any German with eyes in his head and compassion in his heart face this pitiful spectacle? . . . . When I found myself alone I trembled. A little time afterward I was ill—more than ill; I was worn out—tired of an irresistible illusion."

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# SCIENCE.

## A NEW THEORY OF GRAVITATION.

IN a recently published book entitled "Some Unrecognized Laws of Nature" (New York, 1897), the authors, Messrs. Singer and Berens, make an attempt to account for the phenomena of the universe on theories widely different from those now commonly accepted by students of science. Such attempts are not rare, but this particular one has been judged sufficiently successful to form the subject of a special article by C. Hanford Henderson in *Appleton's Popular Science Monthly* (October). The work is divided into four books, which "deal respectively with methods of inquiry; with first principles; with phenomeology, or 'the interconvertibility of forces'; and, finally, with gravitation." We shall confine ourselves to the last. The following extracts from Mr. Henderson's review set forth pretty clearly the views of Messrs. Singer and Berens. Says Mr. Henderson:

"Newton himself had no theory of gravitation, or at least was extremely careful not to publish it if he ever had one. Later disciples, however, have been less cautious, and the Newtonian view has been erected into something of a theory. This assumes that all matter attracts all matter, and this quite independently of its state of excitation. . . . The Newtonian view assumes the constancy of mass or weight, but does so without the least experimental verification, and indeed in the teeth of much contrary evidence. . . . . .

"Now, there are two classic experiments for determining the density of the earth that seem at first sight to establish the current view that all matter attracts all matter. These are the Cavendish experiment, in which the attraction of lead balls of known mass is measured by means of a torsion balance, and so compared with the attraction of the earth; and the Schiehallion experiment, in which a plumb line is suspended near a mountain of known mass, and the deflection of the line from the vertical carefully measured. But both experiments proceed upon the assumption that all matter attracts, and prove nothing.

"This review of the Newtonian conception serves as a preface to the authors' own theory. . . . Briefly stated, their theory is that two bodies in different states of excitation and free to move will move toward each other, the intensity of attraction being proportional to the difference in the excitation. Bodies in the same state —that is, in equilibrium—have no attraction for one another, and there will be no gravitation manifested between them. This is a direct contradiction of the Newtonian position that gravitation is universal. The excitation of a body may be increased by heat, light, electricity, or magnetism, and consequently the attraction, weight, or mass may be changed by a change in the physical conditions. This has been repeatedly shown by experiment, but with the idea of the unchangeableness of gravity firmly fixed in the mind the results of the experiments have always been explained on other grounds. According to the new view, terrestrial gravitation is entirely due to the different states of excitation which prevail on the outside of the globe and on the inside, and notably to the difference in thermal condition. Heating a body on the surface of the earth ought, by lessening this difference, to reduce the attraction—that is to say, the weight—and such is actually the case. Every one who has worked in the laboratory knows that a hot platinum crucible weighs several milligrams less than the same crucible when cold. This was formerly attributed to ascending currents of hot air, but the explanation no longer holds. These and other similar experiments have recently been repeated under conditions which do not admit the existence of convection currents, and the loss of weight is still observable. . . . . .

"Furthermore, the authors show that the combining weights of the elements vary with the temperature, and they record a series of very interesting experiments. When applied to celestial gravitation, the motion of the earth and other planets, and to their apparent irregularities, the new theory leads to surprising conclusions. If it stand the test of a more widespread examination, it will entirely change our conception of astronomical physics, and make necessary a radically different cosmology. The speculations in this department, however, are put forward very tentatively, and more by way of suggestion than as settled convictions. It will be noticed here, as elsewhere throughout the book, that the observed phenomena of nature are not called in question, but only our conceptions and interpretation of them."

There are as yet no indications that the contents of the book will have much effect on the opinions held by modern scientific men. Nevertheless, in Mr. Henderson's view, the book "is destined to attract wide attention, perhaps to provoke warm controversy, and certainly to stimulate wholesome doubt and inquiry," and "has a high value quite aside from whether one accepts the main conclusions or not, and we commend it to the serious consideration of those interested in the world-riddle."

## SOME CURIOSITIES OF GRAFTING.

THE following is a translation of portions of an article on this subject contributed to *La Nature* (Paris, November 6) by M. J. Poisson:

"The art of grafting is one of the most popular and the most widespread, owing to the facility of putting it into practise. The services that it renders to the amateur, to the practical gardener, and even to the scientist, as an instructive fact in experimental physiology, prove that grafting is an operation as interesting as it is profitable.

"The origin of grafting is as old as the world; it is not the place here to give its history, which is related in technical works; but apparently it is from nature herself that man learned to graft. Who has not seen examples of natural grafts in the woods between trunks of branches of trees, or the twigs of a shrub interwoven with and often fastened to one another? It is only necessary to look about a little to discover such cases.

"Nevertheless, easy as grafting may be in many cases, we are astonished when, not being well acquainted with the art, we open a manual of arboriculture and see the quantity of different kinds of grafts devised by nurserymen and gardeners, and the special knowledge that is necessary, not to be deceived by their operations. The rock on which we founder—and such foundering is still common—is the affinity which must exist between the subject that is to receive the graft and the plant from which this graft comes. In other words, it is necessary that the anatomical elements of the plants brought into contact should be as similar as possible, and that their multiplication should take place at the same epoch, in order that these elements should be intimately united, and that the graft, fixed solidly, should grow as it is expected to do. Much has been written on this subject, and it seems not yet to have been exhausted. But all agree on this point: that it is indispensable that the associated plants should belong to the same family, if not to the same genus, if the experiment is to be not alone successful, but even possible. If exceptions to this rule are known, they are rare. Even some species, very closely related in classification, refuse absolutely to unite with each other, or if they do their adherence is of short duration. This is the place to quote a few lines from a master of the art of grafting:*

"'The explanation of sympathies and antipathies in the grafting of different species is yet wanting; no one can tell why certain genera can be grafted, this one on that one, while the reciprocal process is impossible. For example: the apple does not succeed on the pear, while we have seen pear-trees live several years on the apple-tree. The pear takes the quince or even the hawthorn as subjects, while these do not render the same service to their relative. The service-berry, the nettle-tree, the medlar-tree, and the quince, so unlike to one another and to the hawthorn, all four agree with the last named. The peach and the apricot are grafted with difficulty one on the other, altho both succeed on the almond and the plum. All the cherry-trees graft on the mahaleb or St. Lucia, but the latter will not grow on any cherry.'

"We might increase the number of these examples, which have been revealed by experience, but which it is nearly impossible to foretell *a priori*."

*Charles Baltet: "L'Art de Greffer."

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M. Poisson tells us that the son of M. Baltet, from whom he has just quoted, has made interesting experiments in the grafting of one vegetable on another. He says:

"In grafting the branches of the tomato on the stems of the potato, the son of our friend M. Balbet has made a diverting experiment, which . . . deserves to be placed before the eyes of the readers of *La Nature*. It shows us at once the affinities of the two plants, which belong to the same family, that of the *Solanaceæ*, and the possibility of grafting vegetables that have

TOMATO GRAFTED ON THE POTATO.

only a short existence in one climate, and would seem at first sight incapable of yielding such a result, as curious as it is unexpected.

"This example is suggestive not only in the growth of two distinct vegetable products on the same plant, but because the water-gorged tissue of the potato thus serves as a reservoir for the tomato in case of dry weather."—*Translated for* THE LITERARY DIGEST.

## IMMUNITY FROM INFECTION—A NOVEL VIEW.

PHYSIOLOGISTS have not yet agreed why it is that a person who has had measles or scarlet fever once should be less likely to have it again. The latest contribution to the subject is the rather startling one advanced by a German physician, who maintains that the effect is not a real one at all, but only apparent. Persons rarely have measles twice, he says, in effect, but so, too, they are rarely struck twice by lightning, the reason being that two successive occurrences of the same kind are always less probable than a single one. The author of this theory, Dr. Gottstein, has already made himself well known by his attacks on the antitoxin treatment of diphtheria. The paper to which we refer is published in the *Klinisches Wochenblatt* (Berlin, September), but our quotations are from an abstract in *The British Medical Journal* (November 13):

"He [Dr. Gottstein] considers it unjustifiable to conclude that because a man does not have an infectious disease twice he has become immune to it through the first attack; he considers this to be a result of the doctrine of chance, and points out that altho the winning of the first prize in a lottery twice by the same person is practically unheard of, no one would think of claiming this as a case of immunity. The author dismisses the prophylactic action of vaccination on the ground that this is not strictly comparable with variolous inoculation. . . . Human acquired immunity should, according to him, be investigated without reference to experiments on animals. Gottstein proceeds to inquire as to which acute specifics are definitely held to confer immunity, and by collecting the opinions of various authors finds that smallpox, measles, and scarlet fever are alone universally stated to do so. As regards the first two, cases are not uncommon in which the same patient suffers from the disease twice or even more often, and the rarity of this is only in accordance with the law of probabilities. Three factors combine to add to this infrequency. First, many diseases, such as diphtheria, are particularly associated with the early years of life, so that when a patient is exposed to a second infection he has very often passed the age of especial liability. Other affections again, such as cholera, typhus, and recurrent fever, occur typically in short infrequent epidemics, so that the subject has but little chance of meeting with them again. Lastly, and this is most important, deadly diseases such as cholera, diphtheria, and plague spare only those who are most resistant, in whom the probability of a recurrence sinks very low. The author then gives a number of examples of the repeated occurrence of infectious diseases in the same individual, and enters into elaborate statistics to show that the frequency of such repeated infections is actually in excess of what might be deduced from the calculation of probabilities. Thus he quotes from Maiselis statistics of 33 second attacks of scarlet fever, 37 of measles, and no fewer than 514 of smallpox, and refers also to the recurrence of syphilis and of whooping-cough. . . . He further points out that, according to Weismann's theory, acquired immunity can not be transmitted, and hence will not explain family and racial non-susceptibility to disease. This is really a heightened power of resisting resulting from the elimination of the weak in the struggle for existence. He finally suggests that in many of the exanthemata [diseases accompanied by rash] the true cause of immunity may be hardening of the skin, following the rash and preventing cutaneous infection. He illustrates this by the case of vanilla-workers, who, after once recovering from the eczema induced by their trade, are no longer liable to it."

## IS THE WORLD NEARING STARVATION?

DIVERS statisticians are telling us that the world's population is growing so fast that in a few centuries there will not be food enough to support it. A Belgian statistician, General Brialmont, thinks this time will come in less than four hundred years. In *Cosmos* (Paris, October 30) Dr. Albert Battandier reviews the Belgian general's arguments and concludes that there is not so much to fear, after all; but it can not be said that he is very reassuring, for he merely puts off the evil day, and then tells us to trust in Providence. Says Dr. Battandier:

"The economists and the statisticians are beginning to cry out in alarm. They calculate the population of the earth at different epochs, deduce the annual increase, and, going on from this, find by a simple example in proportion the number of persons that the world should contain at a given future date. This done, they estimate the area of ground necessary to support one man, and soon are able to assure us that in four hundred years the population of the globe will be so dense that the earth can no longer nourish its inhabitants and that hundreds of millions of human beings must die yearly of hunger. They nevertheless find a correction to this sad prophecy in the thought that the successors of M. Berthelot may have discovered by that time a means of manufacturing nutriment chemically. Bread, meat, vegetables will then be only a distant memory, and a dinner *ménu* will be made up somewhat as follows: a small tablet of nitrogenous matter, pastilles of fatty material, a little sugar, and a bottle of seasoning—all pure and free from microbes. And then, when the nourishment of man is no longer a daily problem, when we are no longer forced to ask humbly of God our daily bread, the earth will become a vast garden watered by subterranean streams raised to the surface, and the human race will live in the legendary abundance of the Golden Age.

"Let us rapidly examine the divers elements of this complex problem, and see whether some of them are not contrary either to logic or to fact.

"The first question to be put is that of the present figure for the population of the globe, and its annual increase during the last twenty-five years. These statistics, we should say, are far from being official. Altho scientists of great authority have compiled them, these have had at their disposal only approximate figures. Who has told them the number of inhabitants of Australia and of Central Africa? How have they counted the 200 millions of men that they set down to this country? It may be easy to find out, at least within several millions, the population of British India, but to do the same for Central Asia is quite a different matter. Siberia is almost in the same category, and as for China, it suffices to glance at the different estimates of her

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population to find variations of nearly 100 millions. North America has regular statistics, but it is not the same in South America, where perpetual revolutions, which interfere with the economic development of the continent, have the same effect on the statistics of population.

"This being established as a necessary preamble, let us examine some of the statistics given by different authors:

| | |
|---|---|
| Malte Brun—1810 | 653,000,000 |
| Hassel—1817 | 967,000,000 |
| Sociétés Bibléques—1824 | 1,000,000,000 |
| Balbi—1826 | 828,000,000 |
| Ausland—1830 | 872,000,000 |
| Dieterici—1866 | 1,283,000,000 |
| Behm and Wagner—1871 | 1,391,000,000 |
| Levasseur—1878 | 1,439,000,000 |
| Behm and Wagner—1883 | 1,434,000,000 |
| Levasseur—1886 | 1,483,000,000 |
| Wagner and Supau—1891 | 1,480,000,000 |
| Estimate for 1895 | 1,540,000,000 |

"The meaning of these figures is that it is at present impossible to get an idea of the population of the globe, even within 100 millions, and the different estimates that have been given show how fragile is the base on which must be built any inductions drawn from these estimates. Nevertheless, General Brialmont has made the attempt.

"Starting from the fact that in 1882 the population of the globe was 1,392,000,000 and that in 1890 it had risen to 1,480,000,000, he figures out, to begin with, an annual increase of 6.3 per cent. In the same way he concludes that in 1978 the population of the globe will be 2,890,000,000, 6,000,000,000 in the year 2074; 12,000,000,000 in 2166; nearly 23,000,000,000 in 2258, and 27,500,000,000 in 2282, or in 400 years.

"It is easy to see that this reasoning is based wholly on the two estimates of 1882 and 1890. Now we have seen how statistics differ, and consequently how trivial are the inferences made from them. Let us make the calculation for ourselves, saying that in 1824 the population was 1,000,000,000 and in 1894, seventy years later, 1,500,000,000. It follows that the annual increase is only 7,000,000, or seven tenths of one per cent. yearly. We see how far we are from General Brialmont's figures, and I believe that he will find it as hard to contest this estimate as to prove the exactness of his own. Besides, ours, having a wider base, should have the preference.

"According to the law of Malthus, 'when the population is not arrested by any obstacle it doubles every twenty-five years, in geometrical proportion.' This gives an annual increase of 4 per cent., and the Belgian general finds 6.3 per cent., going, therefore, ahead of the too-celebrated English economist. Let us turn the process the other way about, and try to find out, by the aid of this progression, in inverted order, when the population of the globe should have started to have become a thousand millions in 1825. The calculation is very simple, since we have to do with twenty-five year periods. At the beginning of the century there should have been only 500,000,000, 250,000,000 at the beginning of Louis XVI.'s reign, and finally, keeping on in the same way, we shall find that in 1575 the population of the globe should have been only 1,000,000.

"But, it will be said, you forget that the law of Malthus has to do with an unarrested progress of population, while wars, famines, and plagues must be taken into account. Agreed; but then, since the world has not changed in the nineteenth century, it must be admitted that the same causes that have retarded the normal increase of population will continue to act, and to neglect their effects in our estimates is to commit an error. We should always take account of observed facts; we should admit that these diverse causes have exerted their retarding force in such wise that the period in which the population doubles, instead of being twenty-five years is at least eight times as great, or two hundred years. By the same series of calculations, we shall find that at the beginning of the Christian era the population of the globe should have been only 2,000,000, when according to the official statistics of the Roman consuls, their city had at this time 1,336,000 inhabitants.

"Questions of population are not solely questions of arithmetic, and to consider them sanely we must introduce another factor whose existence does not seem to have been suspected by the Belgian statistician.

"This factor is divine Providence; and to be afraid of overpopulation is to show distrust of Providence.

"After having shown by his calculations that the population of the globe will be 30,000,000,000 in four hundred years, General Brialmont asks with anxiety how such a crowd can be fed.

"The area of the earth is 510,000,000 square kilometers [197,000,000 square miles] from which we must subtract 379,000,000 [144,000,000 square miles] for the area of the ocean. It would not be exact to say, however, that this immense quantity of water is useless to the human race, and it seems, in fact, as if God had placed on the earth this inexhaustible mine of nutritive material to supply what the soil can not furnish. The sea is an immense purveyor, whence our fishermen can draw largely without exhausting it; we can not exclude it therefore in evaluating man's food-supply.

"There remain 13,500,000,000 hectares [33,300,000,000 acres] of continents, from which we must take parts necessarily uncultivated, such as the polar regions, high mountain chains, space occupied by dwellings, etc.; we shall thus have at our disposal not more than 2,000,000,000 hectares [4,900,000,000 acres] of land on which food may be grown. This being premised we may count a hectare of land [2.47 acres] as able to nourish three persons at most, as in Belgium. The 2,000,000,000 hectares will then feed only 6,000,000,000 inhabitants—a figure which, according to the general's statistics, will be reached in 176 years.

"An old French proverb, rendering in rustic fashion a beautiful passage of Scripture, runs thus: 'When God causes an ass to be born, he makes a thistle grow for it.' If God, who takes care of the tiniest bird, does not allow a hair of our heads to fall without His consent, why should He abandon us to the terrible fate predicted by statisticians who do not take Him into their calculations?

"But we may attack these statistical terrors more directly. First, the statisticians take no account of the immense surface of the seas and its products—the first important omission. How many people live wholly upon the fisheries, and what shall prevent man from doing with the ocean what he has already done with the rivers, and cultivate the immense extents where humanity will always find wherewith to satisfy hunger? Then, too, calculations based on ordinary agriculture are in error, for intensive culture has scarcely begun to be practised, and we have great progress to make in the way of causing the earth to yield us more than she now does. . . . . .

"Finally, and this last reflection is all-sufficient—God is master of life and death. . . . Let not statistics appal us. In the early days of the world God said, 'Increase and multiply,' . . . and He has in His power the means needful for giving to all His children their daily bread."—*Translated for* THE LITERARY DIGEST.

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**Invisibility of the Roentgen Rays.**—Cowl and Levy-Dorn have reported to the Berlin Physiological Society their experiments on this subject. Their paper, published in *Photographisches Archiv*, is thus abstracted in *Gaea* (Leipsic, November):

"Roentgen, as is well known, denied that the rays discovered by him could be detected by means of the eye. But this was opposed by the experiments of Brandes and Dorn. These scientists claimed to have detected plain evidences of light in the rays. They usually saw, when in the neighborhood of a Roentgen tube, a clear circle that was broadest and brightest on one side. The results of Brandes and Dorn were assumed to be correct until recently. Cowl and Levy-Dorn, in their experiments, have carefully eliminated all sources of error, and neither by themselves nor by means of a whole series of other observers have they been able to detect such an action of the Roentgen rays as that described by Brandes and Dorn. In the vast majority of cases no clear evidences of light appeared. In a few instances, when light seemed to appear, sources of error were not excluded. But even then no luminous circle was seen, but a luminous area of undefined form. We have, then, no right to say that the X rays are visible. The earlier observations of Roentgen are correct; so much the more, as the negative results were obtained with far more powerful rays than the positive ones. The appearances that Brandes and Dorn noticed were probably subjective and similar to the luminous figures seen with closed eyes in a darkened room where no ray of light can fall on the optic nerve."—*Translated for* THE LITERARY DIGEST.

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**The Audibility of Thunder.**—"In connection with the proposal to establish a number of government stations for reporting the phenomena of thunder-storms," says the Pittsburg *Dispatch*, "it is stated that while lightning may be seen and its illumination of clouds and mist may be recognized when it is even 200 miles distant, thunder is rarely audible 10 miles. The thunder from very distant storms, therefore, seldom reaches the ear. Hence, if every thunder-storm has to be recorded, a large number of stations will be needed; probably one for every 25 square miles would not be too many. A few stations would suffice at least for the night-time, for the reporting of the direction and movement of every case of distant lightning.

"The reason of the great uncertainty in the audibility of thunder is not hard to understand. It depends, not merely on the initial intensity of the crash, but quite as much on the surroundings of the observer, even as in the quiet country one will observe feeble sounds that escape the ear in a noisy city. Perhaps the most curious and important condition of audibility is that the thunder-wave of sound shall not be refracted or reflected by the layers of warm and cold air between the observer and the lightning or by the layers of wind, swift above and slow below, so as entirely to pass over or around the observer. Sound, in its wave-like progress obliquely through layers of air of different densities, is subject to refraction, and this refraction may occur at any time and place. Thus, observers at the topmast of a ship frequently hear fog-whistles that are inaudible at sea-level; those on hilltops hear thunder that can not be heard in the valley; those in front of an obstacle hear sounds inaudible to those behind it.

"The rolling of thunder, like that of a distant cannonade, may be largely due to special reflections and refractions of a sound. Again, the greater velocity of the air at considerable altitude above the ground distorts the sound-wave and shortens the limit of audibility to the leeward, while increasing it to the windward."

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**Plague of Locusts in Algeria.**—The following account of the visitation of Algeria by devastating swarms of locusts last year, first described in a recent report of the British Consul-General, is thus abstracted from that report, as published in *The Times* (London), by *Science* (November 9): "Algeria was visited twice during the year, the first flight appearing in the winter as far north as the Mediterranean coast, and a second one, which was normal, in the spring and early summer. There is no record of any flight such as the early one in the history of Algeria, and as they appeared so early it was believed they were sterile; but the females began to lay in the usual way, only several months too soon. But in place of being hatched out in the usual period, they took more than twice as long, which seems to be something wholly new and unexpected in the life-history of locusts. . . . This unexpected visitation was met by exceptional exertions on the part of the Government, the local authorities, and trade committees. Oran, the province adjoining Morocco, was the only one invaded. The area over which the eggs were laid is estimated at 424,500 acres, and 270,120 bushels of young locusts were destroyed. The barriers, or lines of defense, made of the Cyprus apparatus, or of zinc, extended over 322 miles, while 27,113 ditches were dug at the foot of these to catch the young locusts. These figures do not take into account the work done by the administration of forests. The number of days' work furnished by natives during the campaign was 90,033. The efforts of the defenders were devoted mainly to saving the crops which were most valuable, such as the vines, and are said to have been very successful."

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**A Floating Scientific Station.**—"An important proposal was laid before the International Geological Congress by Professor Andrussow," says *Natural Science*, November. "It was that a ship fitted with scientific laboratories and apparatus should constantly be maintained at sea by international contributions, and that geologists and biologists of all contributory nations should be allowed a place on board for carrying out observations. The importance of the study of the ocean-floor, and of all marine deposits now forming, will be denied by no geologist, but the opportunity as a rule is lacking. Hence geologists no less than biologists are interested in the maintenance of such a floating scientific station. The difficulties in the way of the proposal are too obvious to need comment, but if there is a real desire to see it put into effect nothing need prove insuperable. Since the idea received the warm support of Dr. John Murray, Professors von Zittel, Haeckel, Walther, Prinz, and other influential scientific men, there is no doubt that we shall hear more of it, and we wish it all success."

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## SCIENCE BREVITIES.

"WOMEN," says Dr. H. L. Hastings, in *The Journal of Medicine and Science*, "go with their necks bare, and men keep theirs swathed and bandaged; and ten women have sweet voices to one man. A man's voice should be as pure as a woman's. Why is it not? He is choked and shaved."

"IT is a general impression," says *The Engineering Magazine*, "that asphalt is slippery, and this has been urged as an objection to it as a paving material. The source of slipperiness is the presence of dirt upon the smooth asphalt surface; when the pavement is kept thoroughly clean, either by washing or otherwise, little trouble is experienced."

"AN exchange reports," says *Electricity*, "that in an examination that was made of some 'electric belts' sold by a street fakir, it was found that beneath a strip of gauze was a layer of dry mustard. When the wearer perspired a little the mustard was moistened and set up a burning sensation, and the deluded victim believed a current of electricity was passing through him."

"M. LECERCLE," says *Cosmos*, "has experimented to see whether the X rays modify the temperature of a thermometer that receives the heat radiated by the skin. His experiments indicate that there is always, under the influence of the X rays, an increase in the radiation of the heat—an increase that keeps up long after the skin has been removed from their influence. Often, too, he has observed a temporary diminution of the radiant heat immediately after the action of the rays had begun."—*Translated for* THE LITERARY DIGEST.

"A POLISH physiologist, Dr. Jasiewicz," according to *The British Medical Journal*, "has gathered together some statistics which seem to show that the immunity from vaccination in infancy lasts a much shorter time than is commonly supposed. In the case of 23 children under 6 years of age vaccination was successfully performed in 7—35 per cent. Jasiewicz, therefore, recommends more frequent revaccination in childhood, and especially in early childhood. He believes that it protects from other infectious diseases as well as variola."

AN English practitioner, in writing to *The Lancet*, refers to the fact that many cases of typhoid fever occur in the autumn, and attributes the cause of the disease to games, such as marbles and peg-top, which are played in the street during this time of the year after the cricket season is over. In playing marbles a boy frequently licks his fingers to prevent the marble slipping, and the whip-cord of a top is wet in the mouth for the same reason. In this way germs are conveyed into the alimentary tract. The writer's theory is borne out by the fact that the disease almost exclusively affects boys.

ACCORDING to *The Engineer*, a new process for producing artificial diamonds has been experimented on successfully by Dr. Quirino Majorana. The present method consists fundamentally in heating a piece of carbon by the electric arc, and then submitting it to a violent pressure by means of a small plunger actuated by a piston, on which a pressure of 5,000 atmospheres was suddenly developed by explosion. When a sufficiently strong cylinder had been constructed to withstand this enormous pressure, the experiment produced a black mass consisting largely of graphite and amorphous carbon. On employing Berthelot's method to isolate the diamonds if they existed, small microscopic crystals were obtained, mostly black and opaque, but which exhibited all the properties of true diamonds, notably in their manner of burning at a high temperature. "The conclusion drawn from these experiments," says *Nature*, "is that pressure and heat are alone sufficient to transform amorphous carbon into the crystalline or diamond form, and that the presence of a metallic solvent, as in Moissan's experiments, is not essential to the transformation."

*The Journal of Hygiene* speaks thus of what it terms "the salt habit": "The use of salt as a condiment is so general and so universally believed in as necessary that we rarely hear a word against its excessive use, but there are a multitude of persons who eat far too much salt; eat it on everything—on meat, fish, potatoes, melons, in butter, on tomatoes, turnips and squashes, in bread and on a host of foods too numerous to mention. To so great an extent is it used that no food is relished which has not a salty taste, and this hides more or less the real taste, which is often very delicate. Now, the amount of salt required in the system is comparatively small, and if the diet has been rightly compounded, very little is necessary. Some go so far as to discard its use altogether, but whether this is wise or not we will not here consider. What are some of the evils of the excessive use of salt? They are to paralyze the nerves of taste, or to pervert them so that they can not enjoy anything which has not a salty flavor, and in addition there is a direct tax on both the skin and the kidneys in removing it from the blood. Whether the skin is harmed by this tax we do not know. Possibly it is not greatly injured, yet we know that few people possess a healthy skin; but it is now pretty well settled that an excessive use of salt does overtax the kidneys in its removal, and that the great number of cases of derangement and disease of these organs is due to this use. It takes only a little time to learn to enjoy many kinds of food without salt, and we advise our readers and others to look into this matter and to try and diminish the use of this condiment as far as possible. We believe they will be better for it."

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# THE RELIGIOUS WORLD.

## CONTESTING ITALY WITH THE CATHOLICS.

ALTHO Italy is the headquarters of the Roman Catholic hierarchy, Protestantism has not been without its representatives and active workers in this sunny peninsula. In fact, the cause of Protestantism has an interesting history in Italy, the leading data of which are given in two articles recently published in the *Christliche Welt* (Leipsic) from the pen of Prof. Walter Haupt. We reproduce some of these in the following summary:

Four times during the Christian era have earnest efforts been made to win the Italians for the Gospel cause, namely: at the establishment of the first congregation in Rome during the Apostolic period; at the time of the "*Poveri Lombardi*," or Poor Lombards; then during the Reformation period; and finally in our own times.

Two characteristics distinguish the Italian Reformation movement from that of Germany and elsewhere in Europe. In these latter countries it was a popular movement, originating in the convictions and feelings of the people; in Italy the propaganda was largely confined to the educated and cultured classes, including the nobility. In the second place, a philosophic humanism, and not the conflicts of a conscience seeking peace with its God, was the impelling motive in the Italian reformation, altho the latter element was not altogether absent, as is testified by the experiences of such men as Ochino, Aonio Paleario, Francesco Spiera, and others. In general it was rather an intellectual than a spiritual and religious movement. It was all the easier for the church authorities to suppress it. Paul IV. and Pius V. were the popes who saw to it that the hopeful beginnings of Protestantism were effectively crushed in Italy. The movement itself experienced the same fate that overtook the splendid volume that it produced, namely, the "Beneficio del Jesu Christo." In the third decade of the sixteenth century fully forty thousand copies of this book were scattered over Italy, but the Inquisition did its work so thoroughly in extirpating it that for three hundred years no copy of the first edition could be found, until accidentally in 1855 one was discovered in Cambridge.

At present two native churches are engaged in the work of evangelizing Italy, namely, the historic Waldensian communion, and the *Chiesa Evangelica Italiana*, the Evangelical Church of Italy, formerly also called the Free Church of Italy. Down to 1849 the Waldensians were not permitted to engage in any missionary enterprises, but were strictly confined to their historic valleys. During the Reformation period they had formed a union with the Calvinistic Church. Through the decree of the 17th of February, 1848, the kingdom of Sardinia proclaimed religious liberty, and from that day dates the present development of the Waldensian churches. In 1880 there were 12,000 Evangelical Christians in these valleys, and their day-schools had an attendance of 5,000 scholars. In addition they controlled three hospitals, a theological seminary, and an orphans' home. Not, however, until 1870 did this church begin its full activity throughout Italy. When in that eventful year the Italian soldiers entered Rome, a Waldensian pastor entered with them carrying his Bible in his hand, and a few days later the first public Protestant service was held in the eternal city. Since then the Waldensian propaganda has extended over half the peninsula. The whole mission territory is divided into five districts, with a total mission membership of 5,419 persons. Protestant churches are now found in about all the leading cities.

The Waldensian method of evangelization is first to send a Bible colporteur throughout a district, who is soon followed by an evangelist and catechetical instructor. If possible, an organization with a stated pastor soon results. An important factor in this work is found in the schools, which the Waldensians seek to establish wherever they go, both congregational or day-schools with religious instruction, and Sunday-schools, as also evening schools. The latest reports mention 3,372 Sunday-school scholars and 2,685 day-school attendants. Rather remarkably the greatest advances have recently been made in southern Italy and Sicily.

The Italian Evangelical Church has been actively at work since 1870, its organization, at least outwardly, being contemporaneous with the establishment of Italian unity and freedom. There is accordingly a semi-political ideal connected with the church work of this body, which dogmatically and in doctrines is heart and soul with the Waldensians. Only formal reasons have prevented the proposed union of these two native Protestant bodies in Italy. The Evangelical Church and its history are closely linked with the names of Alessandro Gavazzi and Dr. John McDougall. The former, at one time a close friend and adviser of Pius IX., especially in the year 1848, when the Pope strongly inclined toward liberalism, was spiritually one of the fathers of the Free or Evangelical Church. From 1870 to his death in 1889 he was president of the Evangelical Church. McDougall is or was pastor of the Scotch Church in Florence, whose chief service to the church consisted in the financial aid he gave, enabling it to carry on its mission work throughout Italy. This work is managed by a committee with headquarters at Rome. The president is Rev. Conti. The country is divided into ten districts, which report perhaps fifty congregations and a membership of 1,647. Like the Waldensian this church too makes excellent use of its schools, reporting a total attendance of 1,230.

These are good beginnings made in the evangelization of Italy, but the progress is comparatively slow. One reason for this is the determined opposition of the Roman Catholic clergy; the other the general religious indifference of the country at large.—*Translated for* THE LITERARY DIGEST.

## RENAN AND HIS SISTER.

"THE Life of Ernest Renan" has been written by Mme. James Darmesteter, and it brings out in strong relief the remarkable influence exerted over Renan by his sister, and the strong attachment between them until her death. Every reader of Renan's "Life of Jesus" will remember the touching tribute paid to her by the author; but in the light of the facts brought out by Mme. Darmesteter even that tribute, tender as it is, appears less than adequate. We quote what *The Athenæum's* reviewer has to say on the subject:

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HENRIETTA RENAN.

"What comes out most effectively in this description of the early life of Renan is the enormous influence upon his career of that remarkable character his sister. Not only did she help to support him financially during the struggle which elapsed after

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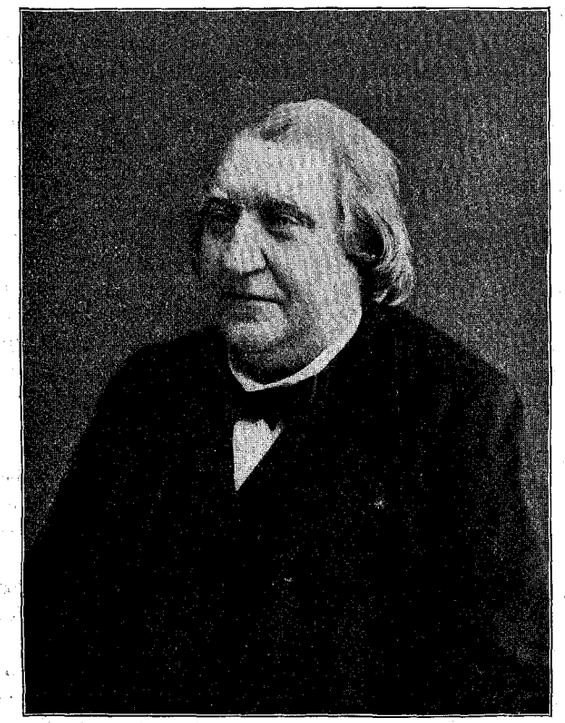
he had abandoned the idea of the priesthood and not yet attained a firm position in the world of letters, but she had arrived at freedom of opinion long before he did, and could thus be a support to him during the struggle of his thought with the great world-problems. Her taste was in many ways superior to his own, and she helped to tone down that tendency to irony and *persiflage* which, when her influence was withdrawn, formed the most serious weakness in Renan's style. One might almost credit her with supplying the manly element in Renan's nature and methods. But, as Mme. Darmesteter very subtly points out, amid all his seeming flabbiness there was a fund of Breton doggedness which ultimately enabled him to have his own way in all the things that count. Only once, and for a moment, did Renan succumb, and that was with regard to his marriage. His



JOSEPH ERNST RENAN.

sister, who had been all in all to him, especially after her return from her Polish exile, suddenly found a formidable rival in Ary Scheffer's niece, and her jealous nature would not allow her to divide her brother's heart with another woman. For a time it seemed as if Renan would either have to sacrifice the woman he loved or the woman to whom he owed all. He chose what we can not call the nobler part, yet at any rate that which required the greater sacrifice, and announced to his sister that henceforth she should have no rival. But his generosity evoked a corresponding sacrifice from his sister, and the episode ended happily in Renan's marriage.

"His sister accompanied him, as every one knows, on that mission to Phœnicia during which Renan was to write the book that made him, 'The Life of Christ.' She lived to copy out nearly the whole of it, but both brother and sister were struck down by malarial fever. While Renan was unconscious and had to be removed to the French man-of-war, his sister died and was buried. Mme. Darmesteter's comments on the tragedy deserve quotation, as being finely thought and finely expressed:

"'There is no grief so terrible as to feel that, however innocently, we have abandoned our dearest in their hour of need. It is the grief of Peter. Renan never forgot that his sister died alone. For many years she, at least, did not forsake him; for those whom we lose by death do not quit us all at once. All the company of true mourners may echo the words of Hippolytus, *μείζω βροτείας προσπεσὼν ὁμιλίας . . . κλύων μὲν αὐδὴν, ὄμμα δ'οὐχ ὁρῶν το σόν*. We feel an irresistible egis above us. An inner presence is more penetrating and more intimate than we ever knew it, for the dead speak to us now from within. Our continual meditation on a vanished object recreates it in ourselves. We grow like the dead we adore; their spirit finds a home in us, and appears to use us and direct us at its will. But in the end our natural personality reasserts itself; only very few souls are transformed into the image they recall. Renan's character, so sensitive, so impressionable, had none the less a groundwork of singular *unmodifiableness;* even the kindred spirit of Henriette, so like his own, could not permanently change that stubborn essence.'"

## LESSONS OF THE WESTMINSTER ASSEMBLY CELEBRATION.

IN connection with the recent celebration by the Presbyterians of the two hundred and fiftieth anniversary of the Westminster Assembly and the adoption of the Westminster Confession of Faith, it is interesting to note what the religious papers representative of churches other than the Presbyterian have to say in regard to the meaning and significance of the event. The occasion calls forth from *The Examiner* (Baptist, New York) the following comment:

"It has been said of the men who formed that Assembly [the Westminster] that 'the Christian world since the days of the apostles never had a synod of more excellent divines.' It is certain that their work has exerted a potent influence upon the development of the world. It has made for liberty, civil and religious, for constitutional government, and for the dignity and worth of the individual. Next to the Bible, the Westminster Catechism has probably had more influence than any other book in shaping the religious sentiment of the present day. Altho there is a large and powerful faction in the church which is anxious to have the standards revised, the old creed is held sacred by the majority of the 12,000,000 adherents of Presbyterianism, and its hold upon them is almost as powerful as at any time since its adoption."

*The Churchman* (Protestant Episcopal, New York) has this to say:

"The celebration of the Assembly's anniversary teaches many lessons, but none more forcibly or profitably than this, that the center of religious interest changes from age to age. Two hundred and fifty years ago the questions which seemed supreme and imperative were those which had to do with ecclesiastical government and with the doctrine of predestination. Most people felt that upon the right understanding of these matters depended not only the welfare of the church, but the everlasting destiny of the individual. The preacher found them suggested in every text. Last Sunday there were not a hundred sermons delivered upon either of these subjects in all the pulpits of Christendom.

"The theme of present preaching is the relation of the Christian religion to life. What the preacher wants is to minister as best he can to the better life of men as they live it day by day, to give help in the meeting of temptation, to awaken people to their opportunities, to assist in the solution of practical problems. That, we feel, is a real advance upon the positions of the Assembly. It may be that we are misled, as men have been before, by the exaggerations of perspective, and that the present is not after all so much better than the past; but it does seem plain that an interest in the great task of making the world happier and better and nearer to the ideal of the Gospel is more in accord with the life and spirit of Jesus Christ than an interest in the distinction between sublapsarianism and supralapsarianism."

In *The Outlook* (undenom.) the subject of "The Westminster Confession" is treated editorially from the point of view of the Higher Critics. It does not desire to be numbered among those who regard this Confession as "a perversion of truth and an obstruction to human progress," nor among those "who regard it with reverence as the supreme and final utterance of the Christian Church respecting the verities of Christian doctrine." It would view it rather from the point of view of "one who believes in human progress, believes that every stage in human destiny is an improvement on that which has preceded, and is a preparation for greater improvements that are to follow." Proceeding on this line of thought *The Outlook* says:

"We can understand the state of mind of one who regards

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Christian revelation as a finished product given complete from the hand of God to man. We can also understand the state of mind of those who regard Christian revelation as progressive; as, to use Christ's own simile, a seed planted in the soil and germinating and growing to maturity. But we confess ourselves unable to understand the state of mind of those who attempt to combine these two contradictory views; who regard, or appear to regard, the Christianity of the New Testament as a seed which did once germinate and grow, but which came to its consummation in either the Nicene Creed in the fourth century or in the Westminster Confession of Faith in the seventeenth, and can grow no more thereafter. Those who regard Christian revelation as a completed product ought to go back to find in the Sermon on the Mount the perfect Christian creed; those who regard Christianity as a seed ought to regard every creed valuable, not as a final statement of truth, but as a historic witness to the measure of truth attained and the aspect of truth perceived in the age which has produced such creed. Either of these views is self-consistent. The view which regards theology as a growth for the first four centuries of the first sixteen, with no growth thereafter, is self-destructive because inherently inconsistent."

In conclusion *The Outlook* says:

"The Westminster Confession of Faith marks one great historic stage in the progress toward this larger faith, larger hope, and larger love. It is a valuable milestone on the journey. We best reverence those men who erected it, not by going back to build our habitation at this milestone and live there, but by going forward in the direction toward which it points us. The Westminster Confession of Faith becomes an obstruction to human progress when it is regarded as the termination of the intellectual journey. It is an inspiration to human progress when it is regarded as a stage in the intellectual journey. It is not a *terminus ad quem*, but a *terminus a quo;* a point from which, in the spirit of those who framed it, we are to go forward until we have banished all partialism from theology and recognize God as the universal Father and all men as His children, none of whom He passes by, and as our brethren, none of whom we are to pass by."

Prof. Charles A. Briggs, of Union Theological Seminary, has an article on "The Westminster Assembly" in *The Independent*, November 11. It is chiefly historical, but not exclusively so. He recalls the fact that the Assembly was called by Parliament to "confer and treat among themselves of such matters and things touching and concerning the liturgy, discipline, and government of the Church of England . . . as shall be proposed unto them by both or either of the said Houses of Parliament." It was composed of 119 divines, 10 peers, and 20 members of the House of Commons. Only two of the Episcopal representatives attended, however, and one of these died and the other was soon expelled, leaving the Episcopal Church unrepresented. The Congregationalists were represented, but never acquiesced in the conclusions reached. The Presbyterians carried out their program even to the extent of depriving both the Episcopalians and the independents of toleration. We quote from Professor Briggs:

"The Confession of Faith was constructed on the basis of the Irish Articles of Religion. It was completed and sent up to the House of Commons on December 4, 1646, and to the House of Lords on December 7. Parliament required the Assembly to prepare Scripture proofs. This took them several months. They were completed on the twenty-sixth of April, 1647, and sent up to Parliament. The Confession was before Parliament for more than a year and was much discussed. It was finally adopted by Parliament, June 20, 1648. But the chapters thirty and thirty-one, on church censures, and synods and councils, were stricken out."

After a further historical *résumé*, Dr. Briggs speaks as follows of the character of the Westminster Catechism:

"The doctrinal system of the Westminster Assembly is an elaborate one, more elaborate than any other symbols, except, perhaps, the Lutheran Formula of Concord. Both of them were meant to be irenic, both of them alike have been in fact polemic. They both represent a polemic age. They have both of them been doomed by history. The Formula of Concord has long been discarded in Germany. The Westminster Standards have been rejected by all but Presbyterians. They are now distasteful to a large and increasing number of Presbyterians. They will soon be discarded in Great Britain and America. The attempt at revision has failed just as the attempt of the Westminster Assembly to revise the Thirty-nine Articles failed. Failure was inevitable in both cases. The next step in both cases alike is a new creed."

## THE RELIGION OF THE GREATER POETS.

UNDER the title of "The Great Poets and Their Theology," President Strong of the Theological Seminary of Rochester appeals to us in a volume embodying his several studies (his vacation work for the past thirteen years) in the revelations of a group of prophetic bards, considered as seers, having glimpses of truth in theology as well as in philosophy and physics. Not as conscious theologians, much less as dogmatists, does he entertain, one by one, his company of immortals, but as true hierophants, profoundly impressed with the problem of man's relation to God, and seeking each his own solution, if he would move his age for wisdom and for good.

"From their higher point of view, the great poets sometimes descry truths which are yet below the horizon of other thinkers"; and the author is inclined to believe that, taken together, they give united and harmonious testimony to the fundamental conceptions of natural religion, if not to those of the specifically Christian scheme. And so, President Strong, discerning, philosophic, reverent, has called into council and session, as it were, the nine illuminati whom he invokes to reveal the religious light and promise of their times. These are Homer, Virgil, Dante, Shakespeare, Milton the poet of the Protestant Reformation, Goethe the poet of pantheism, Wordsworth the poet of nature, Browning the poet of optimism, Tennyson the poet of the "divine order."

The attitude of Dr. Strong is that of a stanch champion for the Homeric unity. Out of the acrimonious debate of the critics he emerges cheerful and triumphant.

Every poet, says Dr. Strong, presents in a more or less complete form the facts he has apprehended concerning Deity, and the relations of Deity to the universe; and Homer had his theology. Even when he satirizes the gods he shows that he has ideas about them:—

"Perhaps the first thing that strikes the thoughtful reader of the Homeric poems is their undertone of monotheism. This may surprise some who have regarded Homer only as a polytheistic poet, yet it is nevertheless true. Tho there are many gods in the 'Iliad' and the 'Odyssey,' yet they constitute a hierarchy in which Zeus is supreme. Very often we read of 'the god,' in the singular number, without the mention of any definite name, and in connections which seem to show that it should be translated simply 'God'; in other words, it is an expression of an ineradicable belief that Deity is one."

The gods of Homer are not holy; god and devil are confounded in his scripture. Their spirit is implacable and evil; they appear again and again as tempters to perjury and adultery; they are envious; they are revengeful. They are but projections into space, the formal embodiments of human feelings, impulses, passions. Homer's God is God, world, man, and devil, all at once:

"This god-making was not innocent. It began in the desire of fallen humanity to rid itself of the thought of a moral God who would challenge its impurity and punish its transgressions. It transformed the one holy will into many wills, sometimes conflicting, often malignant, but never unalterably righteous, until at last all things without the soul and within as well, whether evil or good, were ascribed to them. Art proceeded to clothe these creations with beauty, but it was meretricious beauty, and it led to further debasement of the idea itself; the statues of the gods became an object of idolatry. This is the genesis of

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heathenism. The Apostle Paul has given us the only philosophical as well as the only authoritative account of it."

Homer recognizes that sin deserves death, and that punishment is a debt due to the gods. There are burnt-offerings and sin-offerings in both the "Iliad" and the "Odyssey." Guilt is atoned for by the shedding of the blood and the burning of the flesh of animals offered in sacrifice; and this element of satisfaction enters into every sacrifice as Homer describes it:

"In the sacrifices of the Bible there is another element of equal importance—that of substitution. Satisfaction by substitution makes up the full conception of the offering there. Is this element of substitution found in Homer? Not so plainly, we grant, as it is found in later Greek poetry, where Hermes declares to Prometheus that he shall not be released until some god appear as a successor to his suffering, one willing to go down to Hades and Tartarus for him; not so plainly as the Latin poets declare it, when Ovid bids the gods take the heart and flesh of the victim for the heart and flesh of the offerer, and Virgil says of the sacrifice: 'One head shall be given for the many.' But even in the 'Iliad' and the 'Odyssey' there is evidence that the idea of substitution is by no means wholly absent. The shedding of the blood of the brute is an alternative set over against the shedding of the blood of the sinner."

Is it wonderful that Xenophanes styles the "Iliad" and the "Odyssey" the primary source of all education, and that Æschylus described his own tragedies as but fragments from the rich banquet of Homer:

"God would seem to have given the death-blow to the whole theory of impersonal and atheistic evolution by ordaining at the very dawn of human history that the greatest of epic poets should also be the first."

Virgil lived in the times of ignorance, "which God winked at." He was an imitator of Homer, as Dante was an imitator of Virgil, but each improved upon his predecessor. Courtesy, compassion, love, have almost no place in the "Iliad," but they are conspicuous in the heroic characters of the "Æneid." Homer exults in the rapture of battle, and Virgil unfolds more than one scene of carnage; but his heart is not in it, for he is the most feminine of all the great poets. His touches of pathos and pity light up the dim cloud of war, and his interest is not so much in the havoc as in the emotions of tenderness that mitigate its ferocity. When Æneas slays Lausus, "his weapon rent the vest his mother's hand had 'broidered o'er with gold." Homer consigns the wicked to Hades, and his intimations of reward for piety and charity are faint; but Virgil believes in an Elysium. In Homer's view, the body was all in all; without it the soul was but a phantom, a shadow. Achilles had rather be a slave on earth than monarch of all the dead; but Virgil's Æneas wonders that Anchises, after he had tasted the repose and the liberty of Elysium, could ever desire to return to earth:

"We should miss one of the chief aspects of Virgil's genius if we failed to consider him in his character as a prophet of Christianity. To a certain extent Virgil did predict the way to escape, when he wrote his fourth 'Eclogue.' Let us remember that this was composed a whole half-century before Christ's work was accomplished, and we shall at least be struck with its remarkable correspondence with future facts and its equally remarkable likeness to Hebrew prophecy. . . . . .

"A virgin is coming, and the reign of Saturn; the earlier ages are to return. The chaste Lucina, whose emblem is the moon, is invoked in behalf of the babe soon to be born. Pollio himself, to whom the 'Eclogue' is dedicated, shall see the opening of the glorious time now foretold. Under his guidance, if any vestiges of human wickedness remain, they shall at least cease to cause terror to the world. The coming child shall overthrow the age of iron and shall found a golden race; he shall take on himself a divine nature; he shall see heroes mingling familiarly with the gods; he shall himself be one of them. Under his mild government men shall recover their ancestral virtues. The timid flocks shall no longer fear the lion."

So Virgil came to be enrolled, like Balaam, among the prophets. His statue was set up in the cathedral of Spanish Zamora, and he was invoked as prophet of the Gentiles at Limoges and Reims in France.

Coming to Dante and "The Divine Comedy," we are reminded of the insistently personal element that pervades the poem; of the poet's own entanglement in the thickets of sense and unbelief; of his inability to cope with the lust of the flesh, the lust of the eyes, and the pride of life—and then his gradual growth in knowledge and holiness, until at last he has attained to communion with God. In other words, "The Divine Comedy" is an autobiographical "Pilgrim's Progress," described from the point of view of the Middle Ages and the Roman Church:

"So the poem, which has autobiography for its center, embraces not only the doctrines of the state, but widens out until it takes in universal humanity and the true relations of that humanity to God. 'The Divine Comedy' is an attempt to put all theology and all philosophy into poetical form, that man may have before his eyes an interpretation of the universe of things, a concrete representation of eternal truth, a justification of the ways of God to men. It is the loftiest conception ever framed by any earthly poet, and the execution is worthy of the theme. 'The Divine Comedy' was the first Christian poem; it seems to us also to be the greatest."

Thomas Carlyle has styled Dante the mouthpiece of the Middle Ages. The German Tieck declares that in him "ten silent centuries found a voice"; and President Strong says of the Italian seer, "he illustrates truths of sin and purgation, truths for the expression of which God spread the floor of the universe with its mosaic of constellations, and caused the curtain of night and chaos to rise at the creation."

From the visions of Dante, our author turns to the consideration of Shakespeare's treatment of religion and doctrine. "Shakespeare has not set himself to propound dogmas. Whether he was Romanist or Protestant no man can surely tell." We only know that he disliked Puritanism, and made it more than once a subject of casual jest. Homer and Virgil, Dante and Milton, had each his heaven and his hell; but Shakespeare had no heaven and no hell; he deals only with the earthly life. "He is the poet of the secular and not of the religious, of the temporal and not of the eternal." Tho he does not profess to teach theology, it is not because he has no theology, nor because he regards theology as impossible to man. He is not agnostic, nor naturalistic. He is pure in his teaching and singularly sound in his faith:

"Tho he was not a theological dogmatist, nor an ecclesiastical partizan, he was unwaveringly assured of the fundamental verities of the Christian scheme. Shakespeare had dug down through superficial formulas to the bed-rock of Christian doctrine. He held the truths which belong in common to all ages of the church. If any deny the personality of God or the deity of Christ they have a controversy with Shakespeare. If any think it irrational to believe in man's depravity, guilt, and need of supernatural redemption, they must also be prepared to say that Shakespeare did not understand human nature."

Our author dwells reverently upon the sublime thought and expression that were inborn to the poet of the "Paradise Lost"—the Miltonic sublimity. A conspicuous constituent of Milton's verse is its intense personality; the subjective element is everywhere; the poem and the man are inseparable. "Out of his prose and his poetry we can construct the whole fabric of his life." And yet another note of high import is its austere purity. Not for nothing had God made him what he was. He knew that he had received the full quota of ten talents, and so he strove to keep himself unspotted from the world. To this we must add his matchless erudition. The whole mythological world of Greece and Rome was native to him, and he was deeply read in Holy Writ. More important and more dominant than all the rest was his religious faith; he was a profound believer in a personal

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God, and man's personal responsibility. At the age of twenty-three he mourns that, while the days are flying by, "his late spring shows no bud or blossom of completed work":

"Yet be it less or more, or soon or slow,
It shall be still in strictest measure even
To that same lot, however mean or high,
Toward which Time leads me, and the Will of Heaven;
All is, if I have grace to use it so,
As ever in my great Taskmaster's eye."

Milton is Puritan of the Puritans. He will commit his conscience to no ecclesiastical keeping. He shows how flexible and daring the intellectual spirit of Puritanism may be. It is not so much the old orthodoxy as the new theology that appears in him. "He is the poet of Protestantism, twining its rugged doctrine into song."

Our author delivers his impressions of the pantheism and materialism of Goethe with no uncertain voice. Goethe has no definite thought of God, and hence no definite expectation of immortality. He is of one mind with his own Faust; every man for himself, and the Devil take the hindmost: "No eye to pity and no arm to save."

It does not appear that either in childhood, youth, or manhood his proud self-conscious spirit ever learned humility, ever learned to lean on God or man. Naturally he had but few male friends; equally naturally, perhaps, women were his servile, reckless lovers. He seemed to them the star of stars in the human firmament. He "fell in love" with remarkable facility and cheerfulness; the list of his loves is very long. Sixteen have been cataloged and described; eight have been scientifically classified, from A 1 to B 5.

"Bettine von Arnim said to Lord Houghton that Goethe treated women as, in his childhood, he treated flowers and birds: pulling off the leaves to see how the petals were joined to the calyx, or plucking birds to observe how the feathers were inserted into the wings. He subjected each woman who loved him to a process of spiritual vivisection, in order that he might obtain literary material. In the case of Kestner and his wife, he repaid the unmeasured adoration which the innocent pair bestowed upon him by misrepresenting his relations to them in his 'Sorrows of Werther,' by staining the reputation of Kestner's wife, and finally by berating Kestner himself for the indignation he felt at the attack upon his honor."

As to his religion, he himself describes it as a religion of self-confidence, admiration of gods only as works of art, submission to irresistible fate, hope confined to this world, the preciousness of posthumous fame. This he accepted as his religion of health and joy—the religion not of the word but of the deed, of the man Goethe:

"Tennyson was right in his 'Palace of Art' in making Goethe the type, not of German character, but of that irresponsible and godless spirit which cultivates art wholly for art's sake:

"'I take possession of men's minds and deeds;
I live in all things great and small;
I sit apart, holding no forms of creeds,
But contemplating all.'"

How, then, can we account for Goethe's hold upon the thought of our time?

"I answer that Goethe is in many ways even yet the best exponent of the thought of our time, with its lawless independence, its new knowledge of nature, its confidence in material things, its love of merely sensuous beauty, its aversion to pain and self-denial, its belief that the evils of the world can be cured by physical means without the forgiveness of sins or the regenerating grace of God."

Wordsworth is the poet of fields and streams and skies; the light of setting suns and "billows rolling evermore," these kindle his imagination; but Browning deals with life and the thoughts of men, and proclaims a genial gospel of cheer and hope; his optimism constitutes his personal message to this generation. Carlyle said of him: "It's a curious spectacle—a man in these days so confidently cheerful."

On the other hand, Tennyson was a recluse, self-conscious and morbidly sensitive to whatever voices were rife around him—a laudator of the past, a somewhat morose censor of the present.

Shelley felt that he was at war with the world; and Wordsworth, in spite of his theoretical recognition of God in all things, was at home only when "far from the madding crowd"; but Browning begins by finding God in nature, and ends by finding God in man:

"Alfred Tennyson has been called the religious poet of this century, apparently upon the ground of such poems as 'The Two Voices,' 'The Vision of Sin,' and 'In Memoriam.' I dislike to shock the sensibilities of Tennyson's admirers; but I wish to record my belief that there is far more of a healthful religious spirit in Browning than in Tennyson. . . . To quote from Walter Savage Landor: 'His is the surest foot, since Chaucer's, that has waked the echoes from the difficult places of poetry and of life."

## DR. HEPWORTH'S MISSION TO ARMENIA.

THE Rev. George H. Hepworth, D.D., a Congregational minister, who has for years held an important editorial position on the New York *Herald*, has reached Constantinople on his way to investigate and report on the Turkish outrages in Armenia. *The Herald* has been so outspoken in defense of the Sultan that its contemporaries have sometimes dubbed it the Sultan's organ, and report says that Dr. Hepworth goes to Turkey at the request of the Sultan, who will afford him every facility and protection in the prosecution of his mission. In a letter to *The Herald*, Dr. Hepworth says that the first point to be reached is Trebizond, on the shore of the Black Sea; thence he goes to Erzeroom, and from there to Van; then to Bitlis, Diarbekr, Harput, Aintab, and Alexandretta, where he proposes to take steamer back to Constantinople. "Much of the journey will be made upon horseback, but a part of the trip will be made by diligence or vehicles without springs and without seats."

Several of the religious papers, in commenting on this enterprise of *The Herald*, express the fear that the results of the investigation will be far from conclusive or satisfactory, since *The Herald* has been an apologist for the Sultan all along in the Armenian business. Thus *The Morning Star* (Free Baptist, Boston) remarks that "it is easy to imagine what kind of truth will be served up to a gullible public," and *The Lutheran Observer* expresses practically the same view. On the other hand, the New York *Observer* is more hopeful of the outcome. It says:

"The mission is in good hands, and the enterprise which inspires it is commendable. We shall look for some enlightened views upon the principal theme of which the commissioner is to treat. In the matter of the Armenian massacres, *The Herald* has laid itself open to the charge of being a strongly pro-Turkish journal, but its representative will no doubt endeavor to tell the truth, the whole truth, and nothing but the truth. Our own correspondents, who are absolutely trustworthy, have told us enough of the terrible atrocities to shock the coldest nature."

The Richmond *Christian Advocate* (Methodist Episcopal) is also glad that the work of finding out "the truth about Armenia" has been undertaken by *The Herald*. It says:

"There has been for some time a growing suspicion that there are two sides to this question, and while we may have small opinion of the other side, we owe it to ourselves, not to speak of others, to get at the exact facts. It is evident that too much has been made of the argument that our information has come from men of the highest character. Good men do not tell lies, but good men are not proof against misapprehensions, and it will hardly be questioned that what has happened has been exciting enough to produce any amount of mental disorder. The fact that good men in the midst of the carnage have seen the Sultan a thousand miles away clothed as Satan, does not prove that Abdul Hamid is a devil, and if it did the devil should have his due. It is just here that we have shown up so badly and allowed the Sultan to get the advantage of us. For while we have been acting like Mohammedans in anathematizing him he has been playing the Christian by appealing to us in a most friendly spirit."

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## FROM FOREIGN LANDS.

### LORD SALISBURY'S WARNING TO FRANCE.

AT the annual Lord Mayor's banquet in London the British premier expressed himself to the following effect with regard to the present colonial rivalry between France and Great Britain:

England does not annex territory because she wishes to color the map of Africa red. She does so for strictly business objects, for the extension of commerce and the advance of civilization. Englishmen always wish to show courtesy to others, but they can not allow their plain rights to be infringed. British trade must pursue its course unchecked up the Niger. If it is interfered with, England may cease to be patient.

This is universally accepted as a hint to France that she must regard British claims ere she continues her march of conquest in Africa. *The Times*, London, says that Lord Salisbury very justly points out that the advance of British interests is the advance of civilization, hence the whole civilized world profits. "What we have in view," adds the paper, "are 'strictly business objects,' the opening up of new markets, and of the great waterways of the African continent—the Niger, the Nile, and the Zambesi." *The Daily Telegraph* says:

"We have heard in our time of 'prancing proconsuls,' but their worst escapades are nothing compared to the reckless irresponsibility of prancing French lieutenants. While they confine themselves within their own spheres of influence, and even when they take liberties with districts not specially allocated to any particular power, we can afford to view their proceedings with a tolerant and even an admiring eye. When, however, they trespass within borders recognized as ours by specific treaties with France, or belonging to us on the principles sanctioned by all the powers at the Berlin conference, it is another and more serious matter. Apart from portions of Africa which may be recognized as of doubtful ownership, and therefore as fit matter for negotiation and arrangement, there have been clear invasions of territory indisputably British. The French Government must be held responsible for the actions of those who are their legally or self-constituted agents."

*The Scotsman*, Edinburgh, rejoices to hear that England will guard her interests even at the danger of having her peace disturbed, and the majority of British papers echo this sentiment. The French, for whose benefit Lord Salisbury made his remarks, are less satisfied with them. The *Liberté*, Paris, thinks the "British premier spoke in a somewhat high key." The *République Française* resents what it calls distinct menaces to France.

The *Journal des Debats* says:

"No one in France ever thought of overriding the 'plain' rights of England. It is just because her rights in west Africa are anything but 'plain' that a commission has been appointed by her Government and our own. Such language as was used by Lord Salisbury is therefore unnecessary. We, no more than England, care to annex territory just because it looks well to have it painted a certain color on the map. What we have in view is the development of our commerce and the cause of civilization in general."

The *Temps*, in a very moderate article, says:

"What a strange idea it is that any country taking hold of some colonial possessions owes its success to the prodigal liberality of England! It sounds just as if England considered that she has a first mortgage on the continents of the world, and that England *gives away* what she does not take herself, and renounces of her own free-will what she permits others to take. This idea is really at the bottom of all 'Imperialist' demands. Surely Lord Salisbury is not about to join Chamberlain in the worship of this jingo idol. France as well as England has her rights, and it is for diplomacy to determine them."

The *Journal* says:

"Lord Salisbury is past-master in the art of saying nasty things in a veiled sort of way; but this time he has gone too far and we hope our Government will remember it. . . . In meetings and in the press France is continually accused, libeled, attacked with rare brutality. Yet France does not answer. Our people do not seem to notice that our moderation is regarded as weakness or at least indifference. The impression is created that we can not defend our rights, and England makes use of this for her own purposes."

The *Figaro* pooh-poohs the idea that England would really go to war. This is also the opinion of the German press, which discuss the matter very moderately. "Nothing is eaten as hot as it is cooked in England," says the *Kölnische Zeitung*, "especially when it is a question of colonial differences with France." A curious phase of the commentaries upon this Anglo-French rivalry is, however, the strongly anti-English tone of the Austrian papers, which can not forgive England for her course in the East. The *Neue Journal*, Vienna, says:

"England cheated Germany out of a promising territory in exchange for the crumbling rock of Heligoland. She caused Italy to bleed for her in Erythrea. She has now only one opponent—France, from whom she has taken Canada and everything valuable in Asia, mostly by cunning. England has proven herself the perpetual enemy of the whole continent, and now proclaims her right to the exclusive possession of everything valuable in the Niger district. She will not budge till she has found her master, which may happen sooner and more thoroughly than she expects."

The *Neue Freie Press* reminds Lord Salisbury that, if his English hearers have forgotten that he tried to serve peace and civilization by breaking up the European concert, his continental audience has not. The *Tageblatt* is glad to think that British threats of warlike action are not carried out, and adds:

"Lord Salisbury's utterances sound rather pessimistic, but every one remembers that last year the same statesman in the same place spoke of such trifles as the deposition of the Sultan and the collapse of Turkey. Next year he will speak just as reasonably of the Niger question as he does now of the concert. 'Our object is business only.' There you have the keynote of British policy."—*Translations made for* THE LITERARY DIGEST.

### CONDUCT OF THE MODERN TURKISH SOLDIER.

FOREIGN correspondents and officers with the Turkish army during the late war praised very highly the discipline of the Turkish troops. On the other hand, the Greek Government claims that the Turks acted everywhere with that barbarity with which they are popularly credited, and the Greek premier, Ralli, sent to all European cabinets a list of villages in which the Turks were said to have destroyed the churches. He also asserted that the Turks treated the Greek wounded with relentless brutality. One of the British officers, Captain Norman, who witnessed the conduct of the Turks, was not a little surprised to hear of these charges upon his return home. He returned to Greece to find out the truth, and publishes the result of his work in *The United Service Magazine*. He asserts that it was the Greek dragoman of the French Consulate at Janina that sent to the Greek premier the list of villages in which the churches were supposed to have been destroyed, but the latter had taken no pains to verify the list. We summarize Captain Norman's further report as follows:

Not one of the churches of eighteen of these villages which I visited had been destroyed. In three of them, however, some pictures had been torn from their frames. Then there is the charge of ill-treatment of the wounded. Ralli had mentioned the Metropolitan of Janina as his informant on this matter. I questioned the Metropolitan, and he denied ever having received information to the effect that the Greek wounded were mutilated by the Turks. Then I visited the priests who were supposed to have given the information to the Metropolitan. Every one of

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them denied that such mutilation had taken place. All the Greek wounded had declared that they were treated better by the enemy than in their own camp. I do not think M. Ralli would enjoy a repetition of what the men said of their Government and the courage of their officers. The harrowing tales of ill-treatment of women, who were forced to draw carts for the Turks, are also inventions from beginning to end. Some compulsion was, of course, exercised by the Turks. The Christian women were required to place their teams and carts at the service of the victor. But the women were quite willing to respond, as they were paid high wages. Between Janina and Monastir I watched the relation between the soldiers and their female teamsters. The Turks helped the women, and the latter were on more friendly terms with the victors than their husbands would like to see.

I have been unable to find corpses of Greek soldiers that had been mutilated. Neither did the Turks violate the armistice, as M. Ralli claims. The Duke of Sparta himself most energetically denies that he ever accused the Turks of doing so. On the contrary, he claims that he informed M. Ralli, in answer to an inquiry from the latter, that the Turks did not go beyond their lines, that Kalabaka was really within their lines, and the attack upon this place was not, therefore, against international law. As commander-in-chief of the Greek forces the Crown Prince surely ought to know what he is talking about, and he ought to be better informed than M. Ralli. If the latter's assertions with regard to the conduct of the Turks in Epirus and Thessaly are as reliable as the foregoing he certainly draws his information from very questionable sources.

In conclusion, I would like to ask M. Ralli whether he can deny that the Christian subjects of the Porte in Epirus were armed by Greece. Whether he can deny that Greek officers plundered Fuad Bey's Konak at Philipiadis; who destroyed the mosques at Larissa, Velestino, Domokas, and Trikhala; who plowed up the Mohammedan graveyards in Thessaly. And how the cruel treatment of the Mufti of Volo and the plunder of the Mohammedans, even before the war began, can be explained.

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## THE SPANISH-AMERICAN WAR-CLOUD.

IN the opinion of European observers, the decision of the United States Government to watch the effect of autonomy in Cuba, and to increase its efforts for the prevention of filibustering, comes none too soon to allay the warlike spirit of the Spaniards. Spain is more than ever incensed with what her people call the perfidious conduct of this country. The Spanish papers point out that the American press always announce the departure of filibustering expeditions, yet they are never stopped, or, if stopped, they are liberated and allowed to proceed. The case of Mr. Hannis Taylor, who is said to have professed great friendship for Spain while he was ambassador there, and who now agitates for intervention on the part of this country, is cited as a typical instance of the conduct of American statesmen. The *Correspondencia*, Madrid, says:

"Mr. Taylor has always expressed views very different from those he has vented in his article, and his attitude would certainly render the situation more grave were it not that one is used to such strange behavior on the part of American diplomats. Mr. Taylor has always professed profound friendship for Spain, yet he hardly reaches America ere he publishes one of the most violent attacks upon Spain that have ever been made."

The *Tiempo* supposes Mr. Taylor finds it necessary for political reasons to favor jingo politics. The *Liberal* thinks that the article must have been in preparation while Mr. Taylor was still in Spain and talking peace, and Sr. Castelar, ex-President of the short-lived Spanish republic, thinks the claim of the Americans that they have a right to interfere in Cuba, or even to inquire into the state of the island, is preposterous. "Spain," he says, "might with equal justice demand an explanation of the reigning corruption in New York and the massacre of unarmed Italians as well as the wholesale lynching of negroes in the United States." On the whole the ex-Ambassador's article seems to have increased the chances of a struggle between Spain and the United States, and according to the financial papers in England that possibility is already near enough. *Money*, London, says:

"It must be remembered that the Spaniard is, in one sense, a severe patriot. A war with the United States would be a very different thing from the attempt to crush the insurgents in Cuba. Such a conflict might put disaffection in the background and create a new national party in Spain. Hostilities with the United States, whatever the outcome, would at least save Spanish honor. . . . In short, the war would suit Spain, and money which is not forthcoming for prosecuting hostilities in Cuba would be found for a purpose to which the name of patriotism could be applied. The Spaniard is not so poor as he is painted—he is merely frugal, and he works hard in his own dilettante manner. . . . The Spaniard could and would, however, find money to fight America. In such a way it is conceivable, of course, that Spain might hold Cuba against the great republic. As the insurgents have shown, it is easy of defense. But, whatever the fate of Cuba, war with the United States would open a way out for Spain. She will tread that path if she can not find another.

"With regard to the United States, cold-blooded observers cynically remark that a war would do the subjects of McKinley no small amount of good. The States, too, are clearly ready for war, and enterprising journalists have inflamed the war passions of the jingoes with artistic exaggeration of Spanish cruelties in Cuba. . . . . .

"President McKinley, like the Queen Regent of Spain, may be of opinion that a war would divert attention from other evils, and possibly create a national party in the States. That, however, is to hope too much. The only thing certain is, that if the discontented masses in the States want war, the administration is not powerful enough to resist it. In American politics the tail is occasionally strong enough to wag the dog, and it may do so in regard to Cuba."

Altho there are not as yet any signs that Europe will combine to defend Spain, there is much dissatisfacton with the attitude of the American people, representatives, and press as a whole on this matter. Bismarck's opinion is indorsed generally in Germany. The Old Chancellor expressed himself to the following effect to a representative of the *Neuesten Nachrichten*, Leipsic:

The idea which people in America have of the Monroe doctrine is a proof of extraordinary insolence. It is just the same as if a European state, say France or Russia, were to assert that no change of frontier may take place on the European continent without its consent, or if Russia or England were to dictate in a similar manner in Asia. The immense wealth with which the United States, owing to its extent, provides its comparatively sparse population, has evidently created an overestimate of their own power and an underestimate of the strength and rights of other American as well as European nations.

Some of our South American friends think it would be unwise to risk such a possibility as armed intervention on the part of a united Europe. The *Let*, Santiago, Chile, says:

"It seems indeed that such a thing as a combination against American 'insolence' is brewing. We say 'American' designedly, for the great northern republic would not be left unaided in such an emergency. . . . For if there is any just cause for European interference, it is only on behalf of the Cubans. The American governments, therefore, are perfectly justified in aiding the United States. It can not be doubted that even united America is hardly competent to meet force with force, but an American league may oppose to the ponderous European armaments the moral weight of unanimous protest. Moreover, the American nations are not helpless. They furnish a grand market for the produce and manufactures of Europe. The economical life of the European countries would be gravely disturbed."

In the West Indies they do not regard it impossible that England may interfere if the United States and Spain really come to blows. *The Gleaner*, Kingston, Jamaica, thinks that England's increased armaments and her activity in putting her West Indian possessions in a state of defense are directed against the United States rather than Russia or Germany. At any rate, England will insist upon the acceptance of the same "courtesies" on the

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part of the United States which that country showed to England in the Venezuelan question. *The St. James's Gazette*, London, thinks the United States having wrung from Spain an acknowledgment of American rights to interfere in Cuba, there is now no immediate cause for war. It says:

"If there is to be war, it will come at some future day and because Spain has at last refused to grant something which the Cubans want, and which the United States, acting as the big friend of both parties, decides that they are entitled to demand.

"For the moment, however, the question is what the Cubans will do. It by no means follows that because a certain number of autonomists at Havana have accepted office on the invitation of Captain-General Blanco, they will not use what they have got as a lever for obtaining more. . . . What then? Well, for one thing, the United States will be perfectly entitled to say to the Spanish Government: We are the friends of both parties by your own confession. By yielding so much you have acknowledged that the cause of the Cubans is good. Now we think these demands of theirs are fairly just. . . . There again will certainly be prolonged war in the island and, in possible contingencies, armed intervention on our part. In short, the position will be what it was before, with this change—that the United States will be in possession of a recognized *locus standi*."—*Translations made for* THE LITERARY DIGEST.

## HENRY GEORGE THROUGH EUROPEAN EYES.

WE give below a few European comments on Henry George, his work, his candidature, and his death. We have not been able to find a paper that accepts his theories, but he was evidently regarded as typical of what is best among Americans. His honesty and truth seem to have been regarded as above suspicion everywhere.

*The Times*, London, thinks Henry George would have somewhat disappointed his devotees had he been elected, since he was too scrupulously honest a man to make actual use of the power which is placed nominally in the hands of the mayor of Greater New York. *The Standard* says:

"There is an element of sentimental emotion in American nature which will lead many to regard with favorable interest a system of political thought of which the author and propagator fell, as it seemed, on the eve of what his admirers hoped might have been a signal triumph. . . . It is well for him that he never reached a position in which he would have had responsibility to bear, or in which he would have had to submit his principles of statecraft to the searching test of use. He would have suffered a cruel disillusionment, and would have been visited with the chastisement which awaits those who promise Utopia to people that have not yet learned the art of dwelling on common soil."

*The Daily Chronicle* admires Henry George as a representative of what is best and purest among the American people. It says:

"*Felix opportunitate mortis*. No better or sweeter a man has lived for many a long year. That Henry George was one of the most remarkable figures among the reformers of our time few will dispute, whether they agree with his doctrines or not. Like so many of his great countrymen, he owed little to the schools. His university was found in the industrial and civic life of his country, in her great cities, her newspapers, in the storm and distress of actual life. His career was varied—printing, seamanship, journalism, public office, all these he knew; and what better training could he have received for the distinguished rôle he was afterward to play? How many of the highly cultivated scholars of his land or of ours could write as he could? How many could catch the public ear of whole continents, of millions of human beings, as Henry George did? He wrote the only book on political economy that has been read by millions."

Every European paper acknowledges his honesty, his fierce hatred of corruption, his courage in attacking personally the man who is popularly supposed to be the real ruler of New York. He is also admired for his moderation, which prevented him from making attacks upon persons whose only crime is the possession of wealth; and for his chivalry, which aroused the hatred of the revolutionaries, whose only claim to public notice is that they systematically attack every conspicuous man, be his prominence due to wealth, rank, brain power, or simply dogged energy and honesty of purpose. On the other hand, his want of proper training and deep study is regarded as a serious drawback. *The Irish Times*, Belfast, says:

"That he was earnest even to the pitch of fanaticism was always clear, but his education in affairs was limited, and his energies were devoted to wrong purposes. Those who saw some social solution in his most talked-of book have long since, in this country at any rate, abandoned that view of his wisdom as a discoverer and prophet."

*The Daily Express*, Dublin, does not regard Henry George as a real philosophic thinker, but admires his courage in trying to provoke Pope Leo XIII. into a controversy, and in engaging in conflict with Herbert Spencer and other master-minds. Hugh O'Donnell, in *United Ireland*, gives some interesting scraps from an argument with Henry George, from which we take the following:

"To me he was the brilliant and earnest author of a string of exploded utopias set off by purple patches of touching eloquence. I shocked him very much by reminding him that the land in Ireland had been 'nationalized' by the English state a couple of centuries ago, the whole population being reduced to mere tillers *without rights of individual property*, while a privileged class of state servants, the English landlord garrison, were appointed to wring the entire cost of English Government in Ireland out of the sweat of the cultivators of the soil. 'But my state would be the state of the people,' he exclaimed. 'Then you admit,' I answered, 'that prosperity depends, not on nationalization, but on national government.' But he would admit nothing. . . . 'The English Government,' I remarked, 'owns the most of the land in India, but that does not prevent, but facilitates, the payment of exorbitant taxation by the peasantry.' 'Again I say,' he insisted, 'the English Government in India is not the state of the people.' 'Then again you admit,' I retorted, 'that not a single tax on land, but a national government by the people and for the people, can prevent oppression.' He despaired of my invincible obtuseness. Yet it ought to be easy to see that a single tax on an indispensable prerequisite of agriculture can exactly place in the hands of a tyranny *precisely the most handy screw for draining the last penny* out of a rural community. If you have a good government, the taxation will not hurt, but the most scientific taxation spells national poverty in the hands of a foreign enemy or a domestic despotism."

*Justice*, London, the Socialists' organ, declares that Henry George was a "back number," politically at least, and says:

"The single plank of the 'single tax,' which constituted his whole platform, and to which he absolutely pinned his faith, as a universal Morrison's pill for all social evils, has over and over again been demonstrated to be a fallacy; and never more clearly than in his debate with H. M. Hyndman in St. James's Hall in July, 1889, when George completely adopted the capitalist position, and opposed Socialism as strongly as any individualist could do. From that time he steadily went back. American as well as English capitalists were not slow to see the advantage to them of the single-tax theory, and George, who was expelled from his own, the United Labor Party, was cordially welcomed into the capitalist camp. He defended the legal murder of the Chicago martyrs, and was an active supporter of President Cleveland."

The *Handelsblad*, Amsterdam, is full of admiration for the practical work he has done: for the way in which he fought the Whisky Ring in San Francisco; for his simple religious faith in the victory of truth; for his relentless prosecution of the cruel shipmasters and mates who have made American ships floating hells, and whom he, almost alone, brought to justice. "Thus," says our Dutch contemporary, "acts a man who can not bear injustice under any form, and who will give everything to establish truth, even to his last breath." The *Kölnische Zeitung*, Cologne,

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points out that the single-tax theory, to which Henry George chiefly owed his notoriety, is neither new nor dead. It says:

"Henry George was not a Socialist in the strictest sense of the word. He even admitted the rights of capital, but thought that landownership was at the root of poverty. This theory, which originated with the English schoolmaster Thomas Spence, was further spun out by Richard Hall, and advocated in Germany by Gossen, Santer, and Stamm; Alfred Russell Wallace again revived it in England, and Michael Flürscheim, following the lines laid down by Henry George, again raised the single-tax standard in Germany. It has never called forth much controversy, for it is somewhat crude, and the facts upon which the theory is built have disappeared since the publication of Henry George's book. Rent has very much declined, and wages have risen considerably; in the very countries which Henry George cites as instances, the condition of the masses has much improved. In short, Henry George has proven himself a very unreliable prophet. But that did not prevent his adherents from flocking around him once more during the late campaign, chiefly because they hoped to do business better under him than under Croker's puppet."—*Translations made for* THE LITERARY DIGEST.

## HAITI AND GERMANY.

HAITI is once more in hot water. Emil Lüders, the son of one of the richest and most influential foreign residents there, was arrested in spite of the protests of the German representative. He was afterward released through the good offices of the United States Minister. He claims $50,000 damages, and Germany intends to give weight to the claim by sending a few ships to Port-au-Prince. The Haitian version of the affair is, according to the *Moniteur*, Port-au-Prince, as follows:

"Lüders was arrested for ill-treating some policemen who had come to take into custody his coachman. Immediately upon the arrest, Graf Schwerin called upon the President and said: 'In the name of his German Majesty, I request the liberation of M. Emil Lüders, who is a German subject. At the same time I demand $1,000 per day for the time he has been in jail, and $5,000 for every day from to-morrow noon.'

"President Sam answered as follows:

"'I thought you came to pay me a friendly visit. An official call I did not expect, as you are accredited, not to me, but to the secretary for foreign affairs. Had I known that you came in your official capacity, I would not even have received you.'"

The Haitian Minister in Berlin has furnished the German papers with the following statement:

"The coachman mentioned had violated a city ordinance. Some policemen remonstrated with him, when M. Lüders attacked the officers, as a result of which he was arrested, being sentenced to a month's imprisonment and a fine. Lüders appealed. Meanwhile Graf Schwerin interfered, demanding the immediate release of the prisoner. The President did pardon Lüders, who was definitely sentenced October 17 and released October 24, a fact of which I apprised the German Foreign Office. I am empowered by my Government to say that the pardon was not granted out of consideration for Lüders, but solely as a proof that the republic of Haiti highly values the friendship of the German empire. I wish to add that M. Lüders has before this been in conflict with the authorities, but the regular German Minister, Graf Luxburg, who is at present absent, never interceded for him."

The German accounts differ very materially from the above. We condense the following from the lengthy statements of Graf Schwerin, a portion of the Port-au-Prince Germans, and legally attested statements of Emil Lüders himself, as given in the German papers:

September 22 Emil Lüders heard some noise in his coach-house. He found that a couple of policemen were about to arrest his coachman, who resisted. Lüders objected, as, according to Haitian law, no arrest can be made without the presence of the justice of peace, least of all in the house of a foreign resident. Afterwards he went to the police-station to lodge a complaint. The policemen had been before him, accusing him of violence, which caused the magistrate to say: "Then why didn't you kill this cheeky white man right off, you cowards?" Lüders pointed out that neither he nor the police showed the marks of violence, and offered to call a dozen witnesses. Legal advice was denied to him, bail was refused, and he was sentenced, there and then, in the presence of the German Minister. According to Haitian laws he should have been released, pending appeal. This privilege also was denied him. He was immediately marched off to jail, where he was compelled to associate with murderers and thieves, some under a life sentence. Neither an Englishman nor an American would have been treated thus, as England and the United States are always very prompt in sending war-ships to press their claims. Lüders's American partner had suggested his becoming an American citizen to obtain adequate protection, but both father and son refused to transfer their allegiance. The English resident even obtained the immediate release of a British subject, arrested for manslaughter in a perfectly legal manner. Germany, however, the Haitians do not believe is able to protect her subjects abroad.

The affair has been very favorable to the German Government's agitation for an increase of the navy, especially as the press, with very few exceptions, publish the complaints of Germans abroad:

*The Times*, London, declares that the rumor that Germany intends to annex Haiti has been started to arouse the jealousy of the United States. *The Witness*, Montreal, thinks the attitude of Germany will force the United States to establish a protectorate over Haiti. The highly official *Allgemeine Zeitung*, Berlin, denies that the intervention of the United States Minister was sought, or that the Germans were placed under his protection. It is, however, quite true that the American representative, partly from friendship for Lüders and partly because he feared for the safety of all the whites in Port-au-Prince, exerted himself for Lüders, and that the latter would have remained in prison much longer without this intervention.—*Translations made for* THE LITERARY DIGEST.

## FOREIGN NOTES.

A REACTION against the Conservative Party has set in in England. At most by-elections the Liberals carry the day.

KING MILAN of Servia, like the cat, "came back." He has run through his money again, and is now seeking to be reinstated in some official capacity. As his son, King Alexander, is evidently much influenced by him, the Servians will have no other course than to weight him with more money, trusting that he will be dead before he has again spent it.

PRINCE Uchtomsky's *Vjedomosti* relates that some nativistic officials try to force the Lithuans to use the Russian language not only in the schools, but even in their churches. The paper says that such illiberal actions should be discredited by the Government at once, as Russia can not afford to estrange the western races under her sway by needless chicanery.

THE present agitation for a larger navy in Germany, and the complaints of Germans abroad that they are not sufficiently protected, has created the impression that Germany has hardly any ships. *The Mail and Express*, New York, only recently contained an article on this subject, in which it was asserted that Germany could not, if she would, send ships to Haiti. This is an error. The German fleet is more than twice as large as that of the United States, not counting the seagoing torpedo-boats, in whose construction she leads and which number over a hundred.

GERMANY, like the United States, has to record several serious railroad accidents during the last four months. The *Staatsanzeiger* puts them down to increased traffic, and gives the following statistics to show that danger from railroad traveling is still very small. In their 25,000 passenger-cars the Prussian state railroads alone carry on an average 1,250,000 passengers daily, there being 12,000 trains per day, excluding city and local trains. There are 5,000 stations, and 300,000 men employed by the Prussian Government railroads. There is no economy at the cost of safety, says the paper, and if the officials fail to ask for improvements, accidents are due to them.

DUELS with weapons are not encouraged in Great Britain. Statesmen fight out their quarrels with pens, which, tho sharp, are less likely to disfigure the skin of the adversary. Mr. Chamberlain having called elections "a sort of administration of justice, by which the opposition is punished as criminals," Sir William Harcourt, in the London *Chronicle*, called Mr. Chamberlain "a turncoat, a renegade Radical who is now a Tory, a Disraeli *manqué* who has made the Tories sell their souls for votes." Mr. Chamberlain then compared Sir William to Lord Thurlow, who, according to Mr. Lecky, "tho he had a strong natural leaning towards despotic measures, showed in his diplomacy a cynical, uncouth gentleness," etc., etc. *The Westminster Gazette* thinks this kind of correspondence anything but edifying.

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## MISCELLANEOUS.

### A MEMORABLE STAMPEDE.

ONE of the most desperate stampedes of cattle ever witnessed by a Texas cowboy, says Rev. J. B. Cranfill, of Waco, Texas, occurred in 1876 on the prairie in the center of which now stands the town of McGregor. Fifteen thousand cattle and twenty-five cowboys participated in the exciting event. Mr. Cranfill was not a participant, but he tells the story, as he got it from an eye-witness, in *The Independent* (November 11). Late in the afternoon of July 4 there had been a lively thunder-storm that made the cattle nervous. At ten o'clock at night, however, they seemed to be sleeping profoundly. Then the narrative proceeds as follows:

"The stars were all shining, and there was no cause at all for the arousing of the herd. They appeared to get up all at once, with a single purpose, and the roar that was heard seemed to come from a single throat. The Wilson brothers and their cowboys who were sleeping in their camp rushed to their ponies, who were grazing with the saddles and bridles on, and as fast as the bits could be replaced in their mouths they mounted and galloped to the flanks of the now disappearing mass, headed in the direction of the Brazos River."

The usual course on such occasions is to get in front of the herd—a risky piece of work—and start it to running in a circle. This attempt was made in this case:

"Some cattle can outrun others, and in this case there was a bunch of about fifty fully twenty yards in advance, and toward this leading group the two rescuers rode. Of the leading group, also, some were faster than others, and this group ran in a diamond shape, with two immense steers leading all. When Mr. Wilson and his companion reached the two leading steers they began shooting their revolvers close to them, and in that way the bunch was made to oblique, and as the leading bunch of cattle obliqued the main stampede obliqued, and the first step in 'milling' had been taken. By this time the cattle were getting tired. Nearly five miles had been covered, and the breath of the leaders was coming short and painfully; but they were rushing on, because the front cattle at this time knew as a matter of fact their only safety was in keeping up the run. Those behind were coming, and they were in the majority, and the leaders were compelled to run. There was real danger for the forward members of the stampede.

"In the invoice of articles contained in the regulation 'outfit' there is always some kind of stimulants; and but for the stimulants contained in Mr. Wilson's outfit, it is possible that the stampede would have been halted without disaster. He had a Mexican along, one of the best cowboys in the Southwest. This Mexican and his horse always reminded those who saw him ride of the fabled Centaur. He rode far forward and bent over, so that he and his horse appeared to be one animal. No horse, however rugged, 'wild and wooly,' had ever been able to unseat him. This Aztec had been to the little brandy runlet too often, and had filled and emptied his tin cup with surreptitious intoxicants, so that his usual excellent judgment went awry. When he succeeded in getting mounted, after having fumbled with his bridle a good deal, he was far in the rear and the stampede had gone past him, so that when he overtook the rear end, he passed to the front on the other side, and rode on the wrong flank. When he reached the head of the herd he was just in time to defeat the maneuver then under execution of bending the moving mass from a straight line to a semicircle. Revolver in hand, disregarding the other men, he began shooting in the faces of the wild steers; and the effect of this was to straighten the run and bring the advance straight toward a precipice. This precipice was a wash in the prairie, forming a deep ravine fully thirty yards wide; and in a shorter time than it takes to tell of this *contretemps* the head of the column was pouring over, a horrible cascade of beef, plunging madly into destruction while fleeing from an imaginary danger. When Mr. Wilson and his lieutenants saw that it was impossible to save their cattle they saved themselves by dexterously turning at right angles at full speed and riding out of the way. They next returned to the flank and held a council of war. A few seconds decided them, and all hands commenced shooting into the herd, the object now being to build a breastwork of carcasses and save the rear end from the destruction that had overtaken the front. The gulley was nearly full of cattle by this time. They were snorting and bellowing, crashing and tearing, and still heaping up; and when the firing began the wounded ones tumbled over on the others, and in a short time the gulley, like the sunken road at Waterloo, was bridged by carcasses. The herd surged up in billows, like an ocean, and bent now, because it could not do otherwise. The semicircle was formed, and Wilson and his men crossed the gulley below and rode around the opposite side and recrossed; and in a short time they had the cattle halted, forming an incomplete letter O, and there they stood, blowing, bellowing, shivering. All hands remained on watch all night, and in the morning, when a count was made, it was ascertained that 2,700 head were missing. There were afterward 2,700 pairs of horns taken from that gulley. It was called Stampede Gulley for many years afterward, and perhaps will always, with some people, be remembered by that name."

### A STORY OF THE CAVE-DWELLERS.

FINDING the provinces of the earth as it exists pretty well preempted for literary purposes, Stanley Waterloo harks back to the days of the cave-men and the shell people and gives us an interesting novel ("The Story of Ab") about their joys and sorrows.

Hungry and cold, they slew the beasts that were hardly more savage than themselves, that they might be fed with their flesh and clad in their pelts. In the caves of the earth were they sheltered, and theirs were the instinctive cravings and passions. They were swayed by fierce love and jealousy, fear and revenge; they fought savagely with beasts and with each other; and when their brief, turbulent lives were ended they passed into silence.

The cave-dweller's baby lay among the beech-leaves, and cooed, and snapped twigs, and kicked, to pass the time. The mother of the baby was gowned in the skins of wolverines. Her arms were strong and hairy, and her legs were like her arms, for she was trained to swing from limb to limb among the tree-tops. Her thumb was nearly as long as her fingers, and the palms of her hands were hard. Her feet were beautiful, but her heels pointed, and her toes were handy to pick up shells and pebbles with. She was brown as a nut and lithe as a panther, and she feared not wolf nor hyena.

And the baby's father was like the woman—only stronger and grimmer, deeper-chested and squarer-jawed. He was armed with a stone ax, and a weapon was ever ready to his hand in the stout limb that he could wrench from the trunk of the nearest tree. When he and the woman were a-hungered and would eat, he tossed a rock from a precipice down into a herd of the little wild horses, and killed one for their dinner. And then the man and the woman and the child, full fed and warm and safe, slept soundly in their cave, that was barred against beasts by an all-night fire of knots and branches.

The inheritance of the child Ab was without bounds. Just where the possessions of his family began, or where they ended, no man, nor beast, nor bird, could tell; the estates extended from the Mediterranean to the Arctic Ocean; but all the same the child must toil or fight for his victuals.

When Ab had grown to be a fine boy, as strong as a gibbon, and could climb like a monkey, he met another boy—up a tree:

"There was another boy there! He was not particularly afraid of another boy, and at once came out of hiding. The other boy came calmly into view as well. They sat there, looking at each other, each at ease upon a great branch, each with an arm sustaining himself, each with his little brown legs dangling care-

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lessly, and each gazing upon the other with bright eyes evincing alike watchfulness and curiosity and some suspicion. . . . . .

"It was Ab who first broke the silence:

"'Who are you?' he said.

"'I am Oak,' responded the other boy. 'Who are you?'

"'Me? Oh, I am Ab.'

"'Where do you come from?'

"'From the cave by the beeches; and where do you come from?'

"'I come from the cave where the river turns, and I am not afraid of you.'

"'I am not afraid of you either,' said Ab.

"'Let us climb down and get on that big rock and throw stones at things in the water,' said Oak.

"'All right,' said Ab."

The lads were well matched to be playmates and later comrades in fishing and woodcraft, in the chase and the fight. With the shell of the great clam they dug traps and pitfalls, to take the wild horse and the elk, the urus and the mammoth calf, the hyena and the tiger, the cave bear and the hairy rhinoceros. These young hunters of the Stone Age were "pig-stickers" too, ages before Charles Lamb's Chinaman discovered the rapture of roasted shoat. And, most of all, they delighted in the shearing of the wolverine, the glutton—vicious, bloodthirsty, scientifically delightful:

"It is lovable because through all the generations it has come down just the same. The cave man knew it just as it is now; the early Teuton knew it when 'hides' of land were the rewards of warriors. The Roman knew it when he made forays to the far north for a few centuries and learned how sharp were the blades of the Rhine-folk and the Briton. The Druid and the Angle and Jute and Saxon knew it, and it is known to-day in all northern Europe and Asia and America, in fact, in nearly all the northern temperate zones. The wolverine is something wonderful; it laughs at the ages; its bones, found side by side with those of the cave hyena, are the same as those found in its body as it exists to-day. It is an anomaly, an animal which does not advance nor retrograde."

Ab worked at home with old Mok, the mentor, and learned to chip flint and make spear shafts, and to conjure a fire by the pivotal grinding together of dry sticks. And Mok told him tales of the Shell People:

"The people who live along the shores and who never hunted nor went far away from the little islands, because they were afraid of the beasts in the forests. Sometimes they would venture into the wood to gather nuts and roots, but they lived mostly on the fish and clams. But there came a time when brave men were born among them who said they would have more of the forest things, and that they would no longer stay fearfully upon the little islands. So they came into the forest and the cave men began. And I think this story true."

One day Ab found his little brother playing with a toy he had himself contrived. The lad had bent a length of stiff twig, and had fastened the ends together with a cord of sinew; and presently he strummed on the string with a long slim stiver from the shaping of a spear shaft, and it made a merry twanging, to his great delight. And so he kept on experimenting in his boyish way, with the twig and the string and the thin white stick, when suddenly the stick flew off and stuck in his little sister's arm. "I'll make one like it," said Ab, "only bigger"; and that was the evolution of the bow and arrow—beginning in a baby's plaything and ending in a Krupp gun.

Then came a tragedy, the clumsy, uncouth, brutal tragedy of primitive man. Ab and his comrade, Oak, looked upon the same maiden—a girl of the Shell People—with hot longing eyes; and both said, "How can I take her?" for truly the damsel was attractive:

"Her toes were charming toes. There could be no debate on that point, for, while long and strong and flexible, they had a certain evenness and symmetry. They were being idly employed just now. At the creek's edge, half embedded in the ground, uprose the crest of a granite stone. Picking up pebble after pebble in her admirable toes, Lightfoot was engaged in throwing them, one after another, at the outstanding point of granite, utilizing in the performance only those toes and the brown leg below the knee. She did exceedingly well and hit the red-brown target often."

And these comrades, brothers in sport and exploit, fought for possession of her:

"They were beautiful in a way, each in his murderous, unconscious posing for the leap. The sun hit the blue ax of Oak and made it look a gray. The raised ax of Ab, which was of a lighter colored stone, was in the shade and its yellowness was darkened into brown. The spectacle lasted but for a second. As Oak leaped Ab bounded aside and they stood upon a level, a tiny plateau, and there was fierce, strong fencing. One could not note its methods; even the keen-eyed wolverine, crouching low upon an adjacent monster limb, could never have followed the swift movements of these stone axes. The dreadful play was brief. The clash of stone together ceased as there came a duller sound, which told that stone had bitten bone. Oak, slightly the higher of the two, as they stood thus in the fray, leaned forward suddenly, his arms aloft, while from his hand dropped the blue ax. He floundered down uncouthly and grasped the beech leaves with his hands, and then lay still. Ab stood there weaponless, a creature wandering of mind."

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## THE USE OF THE TOOTH-BRUSH.

"IT is but a little thing," says *The Hospital*, "yet on its proper use depends much of the happiness of modern man. Why civilized teeth should be so rotten is a question which has often been debated, and probably the true answer is more complex than some would think. Many good mothers are content to put all toothache down to lollypops; but that sugar in itself is not responsible for bad teeth is proved by the splendid 'ivories' often possessed by negroes who practically live upon the sugar-cane, and thrive upon it, too, during the whole of the season when it is in maturity. Dental decay is common enough, however, among negroes in towns, and it seems clear that the caries of the teeth, which is so common among most civilized races, is due not to any particular article of diet so much as to digestive and nutritive changes imposed upon us by our mode of life, and to some extent by the fact that by hook or by crook we do somehow manage to live, notwithstanding our bad teeth; whereas, in a state of nature, the toothless man soon dies. Recognizing, then, that until the time arrives when some great social reformer either mends or ends our present social conditions, our teeth will tend to rot, and that, whatever the predisposing causes, the final act in the production of caries is the lodgment of microbes on and around the teeth, we see that for long to come the tooth-brush will be a necessity if the health is to be maintained. It is only by the frequent use of this little instrument that those minute accumulations can be removed which are at the root of so much mischief. A few elementary lessons in bacteriology would, we fancy, greatly startle many people, and certainly would show them the futility of trusting to one scrub a day. The fact is, that if people, instead of looking at the tooth-brush from an esthetic point of view, and scrubbing away with tooth-powders (!) to make their front teeth white, would regard it merely as an aid to cleanliness, they would see that the time to use it is after meals and at night, not just in the morning only, when the *débris* left from the day before has been fermenting and brewing acid all night through. They would also see how inefficient an instrument the common tooth-brush is unless it is used with considerable judgment. One of the secondary advantages of spending a good deal of money on dentistry is that at least one learns the value of one's teeth. By the time we have got them dotted over with gold stoppings and gold crowns we learn to take care of them, even altho that may involve the trouble of cleaning them more than once a day and using perhaps more than one brush for the purpose."

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## BUSINESS SITUATION.

Trade reports reflect more or less irregular conditions of business and finance. *Dun's Review* (November 27) says in part:

The heavy exports of wheat, with the renewed advance in price, is the most interesting and important feature of the week's events. Since August 1, when the extent of foreign deficiency became realized, exports have been larger than in corresponding weeks of any previous year. The cotton exports also have become very heavy, and the outgo of corn falls little below last year's unprecedented record, while in exports of manufacturing products, especially machinery, all records for the season have been surpassed. While the aggregate for November last year was over $109,000,000, shipments from New York for three weeks have been but slightly smaller, with a fair prospect that the known increase in cotton and other products from other ports may make up the deficiency. Meanwhile imports are running behind last year's, at New York nearly $2,000,000 this month, so that another excess of exports over imports amounting to about $60,000,000 for the month is probable. But this would make an excess of about $225,000,000 in four months. The iron industry shows no decrease in production or consumption of pig, but with much reduced orders for products excess of production is expected, and Bessemer falls a shade to $10.15 and Grey Forge to $9.25 at Pittsburg, tho Chicago and Eastern markets show no change. The woolen manufacture is still consuming heavily in execution of past orders, and many agents are sold so far ahead that they seek no further business, while others are beginning to question whether the demand for the next season will suffice if prices are made to correspond with present quotations of wool. No change has occurred in the cotton manufacture, and the market for its products is still irregular. The boot and shoe industry continues to surpass all past records in output, for the month thus far 34 per cent. larger than in 1892, and for the year 10.3 per cent. The demand has increased, and there is somewhat more disposition to pay advanced prices.

Trade and Prices.—"Notwithstanding the appearance of a demand for holiday specialties at some points in the South, at Chicago, St. Louis, and in regions tributary thereto, general trade throughout the country has shown no general improvement this week. Most favorable reports are from the territory west of the Mississippi River and north of Missouri and Kansas, where colder weather has stimulated demand at the interior, and country merchants have been buying with comparative freedom.

"The Eastern cotton-goods industry continues depressed. Consumers evidently do not intend to buy extensively until they believe the price of raw cotton is ready to advance. Competition from Southern mills—more particularly overproduction by manufacturers who produce a single staple—underlies existing large stocks and the heaviness of prices. Converters and manufacturers of cotton yarns are situated relatively more favorably. Other lines reporting seasonable distribution are manufacturers of woolens, clothing, shoes, and jobbers of fancy groceries. At Philadelphia there is a check in demand for products in leading textile lines, and arrangements are making to run on shorter time. Iron and steel have not been in as active demand as expected, and are lower, notwithstanding furnaces and mills are supplied with orders sufficient to carry them well into next year. A favorable feature is found in advances in wages of operatives in various industrial lines.

"In addition to decreases in prices of iron and steel, quotations for wire rods are lower, notwithstanding the prospect for the success of the attempt to form a combination of all American producers of wire rods. Cotton has reacted again, and prices for lead, coffee, oats, and Indian corn are also lower. Wool, print-cloths, copper,


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*Gentlemen:*—The Patent Elastic Felt Mattresses I bought from you in 1884, thirteen years ago, are still in use and giving perfect satisfaction.
Respectfully yours, H. H. STEPHENSON.

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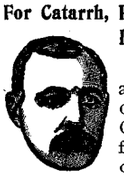

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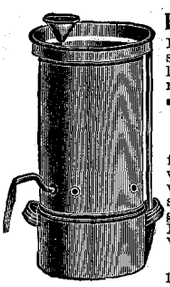

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**If you Want a Good Appetite and Perfect Digestion,**

After each meal dissolve one or two of Stuart's Dyspepsia Tablets in the mouth, and, mingling with the food, they constitute a perfect digestive, absolutely safe for the most sensitive stomach.

They digest the food before *it has time to ferment*, thus preventing the formation of gas and keeping the blood pure and free from the poisonous products of fermented, half-digested food.

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One disease, one remedy; the successful physician of to-day is the specialist, the successful medicine is the medicine prepared especially for one disease.

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find nearly all food repugnant after a time. Give a trial to

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which stimulates the appetite and never cloys the palate. Odorless, tasteless, and may be given without patients' knowledge.

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**A New Discovery for the Cure of Deafness.**

It is claimed that Catarrhal Deafness can be and is being permanently cured by the new discovery known as Aerial Medication. This treatment is based on purely scientific principles, and has received the highest indorsement from the medical profession, and is being used with phenomenal success both in this country and in Europe. Persons afflicted with deafness are requested to send their names and addresses to Dr. J. H. Moore, Dept. No. B., Cincinnati, Ohio, who is, for the purpose of introducing the treatment, sending full particulars and medicines for three months' treatment free.

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sugar, wheat, flour, beef, pork, and lard, are among the more important staples for which prices are unchanged. Wheat alone, among a score of important products, records an advance."—*Bradstreet's, November 27.*

**Canadian Trade.**—"Winter rates of shipment in the Canadian Dominion have had a tendency to check the shipment of merchandise from Montreal, where the arrival of the season for stock-taking has emphasized that situation. Advices from Halifax are that colder weather has stimulated demand from the interior, and from Prince Edward Island that the cheese industry, by the reason of government aid, is now more prosperous. There are 34 failures reported from the Dominion of Canada this week, compared with 31 last week, 36 in the week a year ago, and 52 two years ago [*Dun's Review*, 25 to 38 last year]. Bank clearings at Winnipeg, Hamilton, Toronto, Montreal, Halifax, and St. John, N. B., amount to $22,816,000 this week compared with $27,720,000 last week, and as contrasted with $18,258,000 in the week one year ago."—*Bradstreet's, November 27.*

## PERSONALS.

BISHOP James N. Fitzgerald, who has just been elected president of the Ocean Grove Camp-meeting Association, to succeed the late Dr. Stokes, is about sixty years of age. He was a lawyer in early life. In 1861, when a great revival occurred in the Central Methodist Church in Newark, he was converted. The law was abandoned and he became an itinerant preacher. In 1881 he was elected recording secretary of the Methodist Missionary Society, and was assigned to work in New York city. For seven years he held this place, and in 1888 was chosen general superintendent. In February, 1890, he was appointed by his colleagues president of the Epworth League, in which capacity he served more than six years.

A MONUMENT to Elijah P. Lovejoy was dedicated Monday, November 8, by the citizens of Alton, Ill. It was the sixtieth anniversary of the day when Lovejoy fell while defending his newspaper office from the attacks of a pro-slavery mob. He died a martyr to the cause of free speech, but it will be recalled that the mob had defenders even here in Massachusetts. When Dr. Channing and others secured Faneuil Hall for a public meeting to denounce the murder, the attorney-general of the State appeared for the mob. Then came that outburst from Wendell Phillips which first brought him into notice as an orator: "When I heard the gentleman lay down principles which placed the murderers of Lovejoy side by side with Otis and Quincy, with Hancock and Adams, I should have thought those pictured lips" (pointing to the portraits in the hall) "would have broken into voice to hush the recreant American, the slanderer of the dead. Sir, for the sentiments he has uttered on soil consecrated by the prayers of Puritans and the blood of patriots, the earth should have yawned and swallowed him up"—a sentiment that turned the meeting into pandemonium, and led to a loud call for the suppression of Phillips, which was answered in that effective utterance: "Fellow citizens, I can not take back my words." The Lovejoy monument is a column 90 feet high, surmounted by a large figure typifying Victory, and guarded by two sentinel columns, capped by eagles in bronze. The State of Illinois contributed $25,000 for the work. Verily, "ye build the sepulchers of the prophets, and your fathers killed them." But the best monument the people of Alton can give to Lovejoy now is to exhibit the possession of some of his spirit by stopping the effort now being made to shut the colored children out of the public schools of the city and compel them to go to separate schools.—*The Republican, Springfield, Mass.*


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*Rev. B. N. Palmer, D. D., of New Orleans, says:*

"In regard to the Absorption Treatment, for example, if there is atrophy of the nerve or any other of the several afflictions to which the eye is troubled, it is due to the fact that the eye has become sluggish and dormant. The theory is to wake up that sluggish eye and make every part perform the functions which nature assigns to that part. The treatment is to act directly upon the eye as an organ, by various harmless agents applied to stimulate and to revitalize the eye; then the circulation may be restored, the blood will be thrown back on all the parts where it is needed to nourish, so there need be no disease of the eyes which cannot be reached by this treatment, thus avoiding the knife and all risk.

"I consulted Dr. Knapp, of New York, and Dr. Pope, of New Orleans, who diagnosed my case as atrophy; after one year's treatment they pronounced my case hopeless. In July, 1896, I consulted E. H. Bemis, Eye Specialist, one eye being nearly sightless and the other only available with the aid of a strong magnifying glass. I had nothing to lose and a great deal to gain. After treatment, the strong magnifying glass was discarded and glasses used years ago enabled me to read."

An average of over 6,000 treatments given monthly at the **Bemis Sanitarium,** and hundreds successfully treated at their homes by mail.

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## FREE.

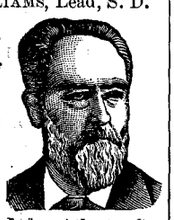
We direct special attention to the following remarkable statements.

Had catarrh ever since I can remember, often avoided company on account of it; throat was dry and sore, the least change in the weather gave me cold: dull pain over my eyes caused a stupid and drowsy feeling; ears began to ring, in a short time my hearing failed, became so deaf could not hear one talk unless they were close to me, and spoke very loud. Used Aerial Medication eight weeks, hearing was fully restored, roaring and pain stopped, and was entirely cured of Catarrh. I do not see why anyone should suffer from Catarrh or deafness when there is such a good cure as this.—MISS CARRIE BOWERS, Rouseville, Pa.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potter, of this city has been signally blessed by this treatment in the cure of throat affection. —REV. C. R. PATTISON, Eustis, Fla.

### He Threw His Slate Away.

In 1869 I had typhoid fever which left me with Catarrh and totally destroyed my hearing; for 25 years I could not understand a word, or hear a steam whistle, and had to carry a slate so that people could talk to me. In '94 I obtained Aerial Medication and in a week surprised my friends by throwing my slate away, could begin to hear, in two weeks could hear loud conversation, in three months could sit by the church door and fully understand every word that was spoken. The wonderful cure astonished my friends as well as myself, for three years my hearing has been perfect and I am entirely free from Catarrh.—EDWARD E. WILLIAMS, Lead, S. D.



The late Prof. Basil Manley, of the Southern Baptist Theological Seminary, Louisville, Kentucky, says of Aerial Medication: *I can cordially recommend its use.*" Write for fac-simile of this letter * * *

It has always been a pleasure to carry your ads, and your remedies are popular with our people. Bell and Van Ness, Editors *Christian Index*, Atlanta, Ga.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had La grippe the disease settled in the back of my head, and the pain was almost unbearable, now I am cured, and thank God I heard of this treatment, which has no equal.—MISS E. S. ORR, E. Harpswell, Maine.

We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—*Cincinnati Herald and Presbyter.*

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J. H. Moore, M.D., Dept. B, Cincinnati, O.


## Current Events.

*Monday, November 22.*

It is stated that as a condition to secure the suspension of pelagic sealing for one year, the United States has consented **to suspend sealing** for that time on the Pribyloff Islands. . . . It is authoritatively stated in Washington that negotiations for a **new arbitration treaty** between the United States and Great Britain have not been reopened. . . . Five released members of the *Competitor* expedition reach New York. . . . The United States court of claims holds that it has jurisdiction over the **Cramp** shipbuilding **damage cases; judgment for** $258,869 in favor of the **Western Union** Telegraph Company is confirmed. . . . Federal Judge Foster refuses an injunction for the Travelers Insurance Company against **Insurance Superintendent McNall;** suits of the New York Life against McNall are withdrawn. . . . Judge Liebecker, Madison, Wis., upholds Commissioner Fricke in requiring the **Travelers Insurance Company** to pay $34,000 arrears to continue accident business in the State. . . . The President is said to hold that his amendment to **civil-service** rules applies to reductions of rating.

The Spanish cabinet approves a plan of **Cuban autonomy** except as to tariff. . . . Peace **negotiations in Cuba** prove unsuccessful. . . . The **Turkish** Government announces postponement of reorganization of the **navy.**

*Tuesday, November 23.*

Lyman **Gage,** Secretary of the Treasury, speaks **on currency reform** at the banquet of the New York City Chamber of Commerce. . . . Charges are made to the President against the United States **commissioner of Alaska.** . . . Chairman Bynum, of the **National Democracy,** issues an address. . . . The leaders of the **Middle-of-the-Road Populists** meet in St. Louis. . . . The **Massachusetts** Board of **Railroad Commissioners** refuse to ratify a lease of the West End to the Boston Elevated Railroad Company.

General **Weyler** arrives at Barcelona; reports regarding his reception by the people are conflicting; he proclaims his advocacy of "national production" and opposes tariff autonomy for Cuba. . . . Marshal **Blanco** is authorized to use $100,000 for relief of Cuban peasants. . . . The powers decide to blockade Constantinople if the Sultan refuses to withdraw his troops from **Crete** and accept a European governor for the island. . . . Charles T. Ritchie, president of the Board of Trade, in a speech at Croydon, warned Englishmen against **American commercial competition.**

*Wednesday, November 24.*

An **English syndicate** secures $20,000,000 stock of United Traction Company, Pittsburg. . . . J. Pierpont Morgan is elected a director of the **Pacific Cable Company,** about to build a line to Hawaii. . . . Glass-workers at Jeannette, Pa., decide to join the **Debs colony** in Washington.

General **Weyler's friends are organizing** in Spain; autonomous Cuban tariff meets much opposition. . . . **Striking engineers** and employers **confer** in London. . . . More disgraceful **rioting** closes the sitting of the Austrian **Reichsrath.** . . . Russian papers urge occupation of **Chinese territory** by Russia, France, and Great Britain, as an offset to the German occupation.

*Thursday, November 25.*

Mr. Hatch, Hawaiian Minister in Washington, states that an amicable settlement of trouble with **Japan** is probable. . . . Thanksgiving **football** games: University of Pennsylvania 4, Cornell 0; Lafayette 22, Lehigh 0; Brown 12, Wesleyan 4.

**Thanksgiving Day** is observed in several foreign capitals. . . . The Queen Regent of **Spain** grants **decrees** of general laws and universal suffrage to the Antilles.

*Friday, November 26.*

Secretary Long of the **Navy Department** makes his report. . . . **Fusion Republicans in Ohio** decide to vote for the Republican caucus nominee for United States Senator. . . . M. Patenotre, **French Ambassador,** presents his recall to President McKinley; He will be sent to Madrid.

The **Canadian** Government, it is said, refuses to stop **pelagic sealing** pending the appointment of a joint commission. . . . Reports are received of a **conflict** at Nikki, in the Lagos Hinterland, West Africa, **between French and British** forces. . . . Police protect the President of the Lower House of the Austrian **Reichsrath** from violence, and eject eleven disorderly members. . . . Marshal Blanco says he will be arbiter of the **Cuban customs** tariff; the third decree dealing with the question of political and commercial **autonomy** for Cuba and Porto Rico is signed by the Queen Regent.

*Saturday, November 27.*

The **Canadian Government** suggests that a joint commission be appointed without waiting for necessary action by the British Parliament concerning suspension of **sealing.** . . . Twelve thousand Illinois **coal-miners** resume work after winning their fight.

An official forecast says that the **German** Government's **naval bill** will provide for sixty-nine new war-ships to be built in the next seven years. . . . The royal decrees granting **autonomy to Cuba** and Porto Rico are published in Madrid.

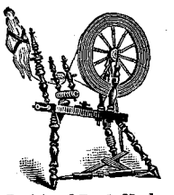
*Sunday, November 28.*

It is reported that the American Ambassador at Berlin is instructed to warn the German Government against undue interference in **Haiti.**

Members of the **Austrian Ministry resign;** troops guard the royal palace.


### A Preacher's Discovery.

Dr. Blosser, who has for many years made a specialty of catarrhal diseases, has discovered a remedy that cures the worst cases of Catarrh, Bronchitis, etc. It is a penetrating, healing smoke vapor that goes directly to every affected spot, destroys the germs, and heals the mucous membrane. Any reader of the LITERARY DIGEST who will address Dr. J. W. Blosser & Company, 11, 12 and 13 Grant Building, Atlanta, Ga., will receive, postpaid, a three days' trial treatment free.



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## CHESS.

All communications for this Department should be addressed: "Chess Editor, LITERARY DIGEST."]

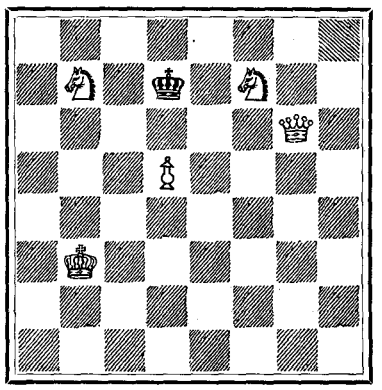
### Problem 242.

By TEED.

This problem was highly commended by Professor Berger in *Berliner Schachzeitung*.

Black—One Piece.

K on Q 2.



White—Five Pieces.

K on Q Kt 3; Q on K Kt 6; Kts on K B 7, Q Kt 7; P on Q 5.

White mates in three moves.

### Solution of Problems.

No. 237.

1. R—R 6 — K x B; 2. R—K B 6, mate
1. .....; — Kt or P x P; 2. B—Kt 5, mate
1. ..... — R x R; 2. Q—B sq, mate

These are sufficient to indicate the other variations.

Correct solution received from M. W. H., University of Virginia; "Spifflicator," New York City; the Rev. I. W. Bieber, Bethlehem, Pa.; H. W. Barry, Boston; F. S. Ferguson, Birmingham, Ala.; Dr. W. S. Frick, Philadelphia; O. B. Joyful; J. J. Mayfield, Tuscaloosa, Ala.; J. G. O'Callahan, Low Moor, Va.; "Ramus," Carbondale, Pa.; J. C. Eppers, Canal Dover, Ohio; W. C. Hill, Caribou, Me.; W. G. Donnan, Independence, Iowa; M. Stivers, Bluefield, W. Va.; C. E. Holbrook, Watertown, N. Y.; Mrs. S. H. Wright, Tate, Ga.; W. J. B., Bethlehem, Pa.; the Revs. J. A. Younkins, Natrona, Pa., and H. Rembe, Desboro, Ont.; G. Patterson, Winnipeg, Ont.; S. Rubine, Glen Lyon, Pa.

Comments: "A very good problem"—M. W. H.; "A gem"—S. "Fully up to the Loyd standard"—I. W. B. "Wonderfully clever"—H. W. B. "One of Loyd's best"—F. S. F. "Another Loyd beauty" Dr. F. "Beautiful indeed"—O. B. J.

Several of our solvers undertook to do this by P—B 8 becoming a Kt, not seeing P—K 6. Or, as one of our correspondents thinks this is a "fake" and can be done by P—B 8 becoming a Q, how does P—Kt 4 strike him as a reply?

No. 238.

1. Kt—Kt 5 — K—K 3; 2. Kt—B 7 ch — K—B 2 must; 3. P—Kt 6, mate
1. ..... — K—B 3; 2. Q—B 2 ch — K—Kt 2; 3. Q—B 7, mate
2. ..... — K—Q 4; 3. Kt—B 7, mate
1. ..... — Kt—B 4; 2. Q—K 4 ch — K x Q; 3. Kt—B 3, mate

Correct solutions received from M. W. H., "Spifflicator," the Rev. I. W. Bieber, H. W. Barry, F. S. Ferguson, Dr. Frick, O. B. Joyful, J. J. Mayfield, J. G. O'Callahan, "Ramus", J. C. Eppers, W. C. Hill, W. G. Donnan, C. E. Holbrook, Mrs. Wright, W. J. B., the Revs. H. Rembe and J. A. Younkins, G. Patterson; G. M. Fernandez, New York City; R. J. Moore, Riverton, Ala.; J. M. Greer, Memphis, Tenn.

Comments: "An elegant problem"—M. W. H. "A magnificent construction"—S. "An admirable piece of work"—I. W. B. "A good problem, showing power of the Kt"—F. S. F. "A grand problem" O. B. J.

Mrs. Wright sent correct solution of 233 and 235. H.W. Barry was right concerning 235. S. M. Hawk, La Grange, Ill., and the Rev. J. A. Younkins found the way of doing 234.

Will G. M. Fernandez, New York City, kindly send his address to the Chess Editor.

### The Correspondence Tourney.

SEVENTEENTH GAME.

Giuoco Piano.

| J. W. RAYMOND, Hartford. *White.* | COURTENAY LEMON, NewYorkCity *Black.* | J. W. RAYMOND. *White.* | COURTENAY LEMON. *Black.* |
|---|---|---|---|
| 1 P—K 4 | P—K 4 | 25 P-K Kt 3 | Q-K B 3 (d) |
| 2 Kt-K B 3 | Kt—Q B 3 | 26 K—Kt 2 | B x Kt (e) |
| 3 B—B 4 | B—B 4 | 27 P x B | Q—Q 3 |
| 4 P—Q 4 | P x P | 28 B—K 4 | P—Q R 4 |
| 5 P—Q B 3 | P x P | 29 P-QKt5(f) | Q x P |
| 6 Kt x P | P—Q 3 | 30 P x P | P x P |
| 7 Kt-KKt5 | Kt—K 4 | 31 Q x P | B—Q 5 |
| 8 B-K 2 (a) | P—K R 3 | 32 Q-B 2 (g) | Q—Q 3 |
| 9 Kt-K B 3 | KtxKt ch (b) | 33 P-K R 4 | B—B 4 |
| 10 B x Kt | P—Q B 3 | 34 Q—R 2 | Q—Q 5 |
| 11 P-Q R 3 | B—K 3 | 35 B—Q 5 | P—R 5 |
| 12 P-Q Kt 4 | B—Kt 3 | 36 B x P ch | K—B sq |
| 13 B—Kt 2 | Kt—B 3 | 37 B-Q 5 (h) | P—R 6 |
| 14 Castles | Castles | 38 B—K 6 | Q—Kt 7 |
| 15 Q—Q 3 | Q—K 2 | 39 Q x Q | P x Q |
| 16 K R-K sq | Kt—K Kt 5 | 40 B—R 2 | P—K 5 |
| 17 Kt-Q sq | Kt—K 4 | 41 P-K B 4 | P—K 6 |
| 18 B x Kt | P x B | 42 K—B 3 | P—K R 4 |
| 19 Kt—K 3 | Q R—Q sq | 43 B-Q Kt sq | K—K 2 |
| 20 Q—B 2 | K R—K sq | 44 K—K 2 | K—Q 3 |
| 21 Kt-K B 5 | Q—Kt 4 (c) | 45 B—K 4 | B—Q 5 |
| 22 Q R-Q sq | R x R | 46 B—Q 3 | K—Q 4 |
| 23 R x R | R—Q sq | 47 B-Q Kt sq | |
| 24 R x R ch | Q x R | Drawn by agreement. (i) | |

*Notes by Mr. Lemon.*

(a) B—Kt 3 seems better.

(b) Q—B 3 might have been played.

(c) Threatening R—Q 7.

(d) Trying to dislodge the Kt by 26.., P—Kt 3; if 27 Kt x P ch, K—R 2, winning a piece.

(e) Probably not the best, but the Kt commands a very strong position.

(f) If 29.., P x P, White would play 30 Q—B 8 ch, not B x P.

(g) Q—R 8 ch would have led to a speedy draw.

(h) If B—R 5, Q x P ch!; 38 Q x Q, B x Q; 39 K x P, P—R 6, and wins.

(i) The ending is a good illustration of the difficulty of winning when the Bs are of opposite colors.

EIGHTEENTH GAME.

Scotch Gambit.

| F. DE ARMAN. Franklin, Pa. *White.* | E. G. ROYCE, Tilton, N.H. *Black.* | F. DE ARMAN. *White.* | E. G. ROYCE. *Black.* |
|---|---|---|---|
| 1 P—K 4 | P—K 4 | 21 P—B 4 | R x P |
| 2 Kt—K B 3 | Kt—Q B 3 | 22 QR-Bsq(h) | P—B 4 |
| 3 P—Q 4 | P x P | 23 P-K Kt 4 | R—Q 5 (i) |
| 4 B-QB4(a) | B—Q B 4 | 24 Kt—K 3 | B—K 5 |
| 5 P—B 3 | P x P (b) | 25 R—K B 2 | P—Kt 5 (j) |
| 6 B x P ch | K x B | 26 R—Q 2 | R x R |
| 7 Q-Q 5 ch | K—B sq | 27 Q x R | Q—K 3 |
| 8 Q x B ch | P—Q 3 | 28 R—Q sq | K—K 2 |
| 9 Q x B P | Kt—B 3 | 29 Kt—B 4 | P—Q 4 |
| 10 Q—B 4 | Q—K 2 | 30 P—B 5 | Q—B 3 (k) |
| 11 Kt—B 3 | P—Q R 3 | 31 Q—R 6 | R—K B sq |
| 12 P—K R 3 | B—K 3 (c) | 32 Kt—K 5 | Q—Q 3 |
| 13 Q—K 2 | P—Q Kt 4 | 33 QxR P ch | K—K sq |
| 14 P-Q Kt 3 | R—K sq | 34 Q-Kt 6 ch | K—Q sq |
| 15 B—Kt 5 | B—Q 2 (d) | 35 Kt-B 7 ch | R x Kt |
| 16 Castles | Q—B 2 (e) | 36 Q x R | Q—Kt 6 ch |
| 17 B x Kt | P x B | 37 K—B sq | Q x R P ch |
| 18 Kt—Q 5 | B—B 4 (f) | 38 K—K sq | Q—K 6 ch |
| 19 Q—Kt 2 | Kt—K 4 (g) | 39 K—B sq | Q—B 6 ch |
| 20 Kt x Kt | R—Kt | Black drew by perpetual check. | |

*Notes by One of the Judges.*

(a) See note in first game.

(b) Kt—B 3 is the generally accepted move. The text move subjects Black to a troublesome attack.

(c) White allows Black to get the attack.

(d) Castles was in every way stronger.

(e) Still refusing to Castle, he helps White's onslaught.

(f) The text move accomplishes nothing, for White has a most satisfactory reply. R—Kt sq would have made things lively.

(g) Forced. White threatens to win the B P. Any other reply, and he plays 20 Kt—Kt 5.

(h) A very cute play. If Black plays Q x Kt White wins easily by Q x P ch.

(i) Good play. If 24 P x B, R—Kt sq ch, 25 K—R 2, Q x Kt, and White could hardly save the game.

(j) Not to be commended, as White is enabled to get rid of Black's very strong Rook, and to get his Q into a commanding position.

(k) Q—B 2 is the best move to guard against Q—R 6, the text move, the worst that could have been made.

Mr. Royce writes: "This move materially detracts from Black's winning chances."

### Concerning Problem 231.

The New York *Evening Post* has some words on "Chess-Problem Coincidences" and "unconscious imitation," which gives Mr. O'Hara the benefit of the doubt concerning the charge of plagiarism brought against him. We are told that the Judge had an idea that he had seen the position or something like it, but he had no proof that it was a plagiarism. *The Evening Post* gives several positions where there is a "striking resemblance," but *The Sporting and Dramatic News* declares that O'Hara's problem is a facsimile of one by Pospisil. It is not difficult to understand how a composer may make a problem *resembling* another, but the plea of "unconscious imitation" will not convince the jury that a *facsimile* is an original work.

### Chess-Nomenclature.

(*Concluded.*)

The emblematic and allegorical meanings of the pieces and their names; the combinations of a social or political nature, whether of the State or individual, as applied to the maneuvers on the Chess-board of State policy, and the stratagems on the battle-field, etc., are clearly set forth in the following lines, extracted from a poem by some one unknown to the writer:

A monarch, strongly guarded, here we view,
By his own consort and the clergy, too.
Next those, two Knights their royal Sire attend,
And two steep Rocks are planted at each end.
To clear the way before this courtly throng,
Eight Pawns as private soldiers march along;
*Enfans perdus!* like heroes stout and brave,
Risk their own lives the sovereign to save.
All in their progress forming a complete
And perfect emblem of the game of State.

The Bishop's nearness to the royal pair
Points that it should be a Prince's care
To trust and cherish priests of God, because
It is presumed they best explain His laws
To His vicegerent; . . . . . .
Tho from the King the Knights more distant be,
Yet by their crooked leap we often see
The sovereign forced to fly his royal seat
And in some secret corner seek retreat;
Whereas had any other been so bold
The insulting check he would have soon controll'd,
And placed another member in the gap
'Till he should meditate his own escape.

. . . . . .

Each lofty Rock with its exalted towers,
Like frontier garrisons the State secures,
And sometimes as a safe asylum prove
To their own monarch, when he's forced to move.

The first deviser thought it fit the Queen
Should in this warlike pastime predomine,
In ecclesiastical paths she freely moves,
And through the rocky way unbounded roves;
Yet must she not th' indecent footsteps trace
Of leap-skip Knights, nor imitate their pace.
Altho the King's prerogative is such
That none his person nor his life can touch,
Others by their bad conduct when misled,
May be swept off the field of war as dead.
Nor does the monarch still the battle lose,
In number tho inferior to his foes,
But by the hazard of one Pawn may gain,
And prudent conduct victory obtain.
Nor must we here omit the Pawns' reward,
Who, when courageous, are justly preferred,
If they the limits of the board can reach,
Like those who first assault a dangerous breach.
This to our view doth fully represent
Virtue's reward and vice's punishment;
So active mind's themselves to glory raise,
While slothful cowards their own souls debase.

The game thus ended, Kings with Pawns are jumbled,
Queens, Knights, Rooks, Bishops, all are confus'd-ly tumbled;
Into the box, pell-mell, are headlong toss'd,
And all their grandeur in oblivion lost.
Thus monarchs with their meanest subjects must
Be one day levelled in their native dust,
So short-liv'd, fading, vain, and transitory
That shadow of a phantom—human glory.

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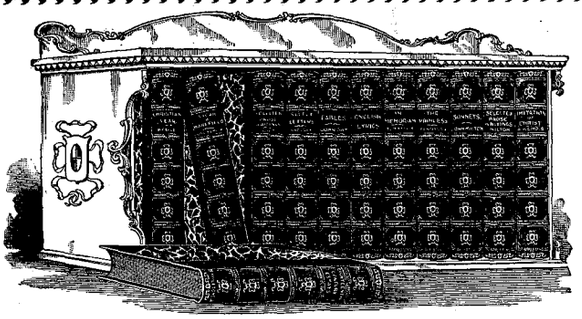

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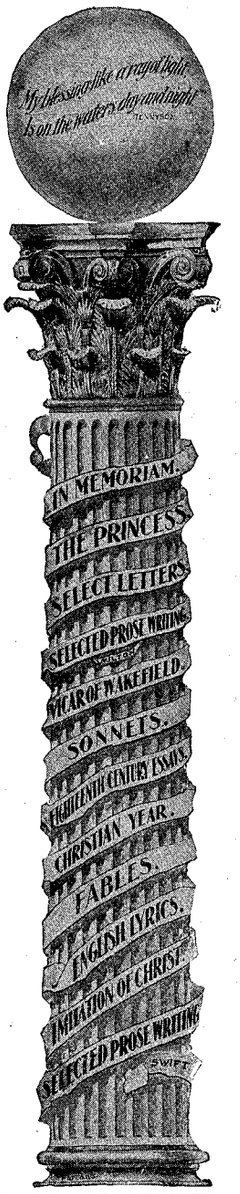


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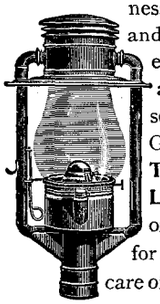

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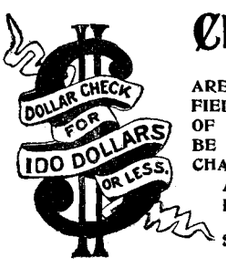


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# Chronic Bronchitis

***From Dr. Hunter's Lectures on the Progress of Medical Science in Lung Diseases.***

Chronic inflammation of the mucous membrane lining the air tubes and cells of the lungs is a very common and very serious disease. It generally results from neglected colds, but is sometimes caused by breathing dusts in workshops and irritating gases and vapors in factories. Knife grinders, needle pointers and all who work in polishing metals are especially liable to it. Wood-turning shops and flouring mills are a common cause. Stone-cutters as a class are very prone to it.

Particles of dust being inhaled irritate the mucous lining of the lungs and make them sore, just as dust and small particles getting into the eyes make the eyes red, angry, and sore.

Bronchitis is always a lung disease, because the bronchial tubes ramify every part of the lungs and are the air ducts through which we breathe. To say that a person has bronchitis and yet that his lungs are sound is absurd and untrue; since these tubes form the chief part of the lungs and are the seat of every known disease that affects them. All that can truthfully be said is that bronchitis is not consumption, although it is very liable to end in that disease.

The most constant symptoms of chronic bronchitis are cough, shortness of breath, and mucous expectoration. Its slight or serious character is shown by the kind of matter raised and the presence or absence of loss of flesh, hectic fever, and night sweats. The latter symptoms, when present, show the deep hold it has upon the lung and how greatly it has already weakened and undermined the general health.

A great many bronchial cases are met with in people advanced in life. It begins with a cold in the Fall, which lasts all Winter. They cough and expectorate quantities of gray and jelly-like mucus, but on the approach of the warm weather of Summer the cough grows better and the expectoration almost ceases, only to return with increased severity on the advent of cold weather again. Unless arrested, this form of senile bronchitis cuts short the thread of life; indeed most old people die of it years before there is any necessity for dying, through the want of proper treatment.

In many cases chronic bronchitis is as fatal as consumption itself, and even more so than some forms of that disease. So long as no organic change has taken place in the air tubes and air cells, bronchitis, although resembling consumption in its general symptoms, is perfectly curable by local treatment of the diseased tubes. But I cannot conceive of the possibility of the cure of any form of bronchial disease by stomach medication. No local inflammatory disease of any other organ has ever been cured without local treatment, and without local treatment bronchitis is as fatal as consumption. The bronchial membrane in time becomes altered in structure and pours forth a matter which has all the qualities of pus; hectic fever and night sweats supervene, and the case tends slowly but surely to death.

There is a form of bronchitis especially remarkable on account of the great abundance of the bronchial secretion. These patients expectorate a pint or more of frothy fluid a day, resembling gum-water. They are pale, like persons blanched by hemorrhage; generally free from fever—neither quickness of pulse nor heat of skin existing, but the wasting of the body and general weakness are extreme. Examined after death no ulcerations or tubercles are found, nor anything resembling consumption in the state of the lungs. They die from exhaustion through the excessive drain made upon the fluids of the body. Such cases are always curable if timely treated by astringents and antiseptics applied by inhalation directly to the relaxed and weakened membrane within the lungs.

*(To be continued.)*

ROBERT HUNTER, M.D.,
117 West 45th Street.

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Because she suffered she grew truer and stronger, and therefore joy then returned to her again in greater measure than at first, and this time without any shadow of doubt or pain. In the deeper seeing and feeling doubt died. In the greater strength of spirit pain was lost. When her soul had garnered the fruits of weakness and of strength, and the treasures of joy and of sorrow, and had transmitted them into riches of the spirit, she found immortal joy in that perfect union of soul with soul wherein the incompletion of man and the incompletion of woman becomes a harmonized, integral existence, forming a blessed condition to which each contributes its complement and from which each receives more than is given, and through which infinite existence shall ever increase its joys and know no weariness of spirit.

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### Psyche

"They wove bright fables in the days of old
When reason borrowed fancy's painted wings;
When truth's clear river flowed o'er sands of gold,
And told in song its high and mystic things!
And such the sweet and solemn tale of her
The pilgrim-heart, to whom a dream was given,
That led her through the world Love's worshiper—
To seek on earth for him whose home was heaven!

"In the full city—by the haunted fount—
Through the dim grotto's tracery of spars—
'Mid the pine temples, on the moonlit mount,
Where Silence sits to listen to the stars;
In the deep glade where dwells the brooding dove,
The painted valley, and the scented air,
She heard far echoes of the voice of Love,
And found his footsteps' traces everywhere.

"[But never more they met! since doubts and fears,
Those phantom-shapes that haunt and blight the earth,
Had come 'twixt her, a child of sin and tears,
And that bright spirit of immortal birth;
Until her pining soul and weeping eyes
Had learned to seek him only in the skies;
Till wings unto the weary heart were given,
And she became Love's angel bride in heaven!"

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